1810

A

VOYAGE

INTO THE

LEVANT:

Perform'd by Command of the late *French* King.

CONTAINING

The Ancient and Modern STATE of the Iſlands of the *Archipelago*; as alſo of *Conſtantinople*, the Coaſts of the *Black Sea*, *Armenia*, *Georgia*, the Frontiers of *Perſia*, and *Aſia Minor*.

WITH

PLANS of the principal Towns and Places of Note; an Account of the Genius, Manners, Trade and Religion of the reſpective People inhabiting thoſe Parts: And an Explanation of Variety of Medals and Antique Monuments.

Illuſtrated with Full Deſcriptions and Curious Copper-Plates of great Numbers of Uncommon Plants, Animals, *&c.* And ſeveral Obſervations in Natural Hiſtory.

By M. *TOURNEFORT*, of the Royal Academy of Sciences, Chief Botaniſt to the late *French* King, *&c.*

To which is Prefix'd,

The Author's LIFE, in a Letter to M. *Begon*: As alſo his Elogium, pronounc'd by M. *Fontenelle*, before a public Aſſembly of the Academy of Sciences.

Adorn'd with an Accurate MAP of the Author's Travels, not in the *French* Edition: Done by Mr. *Senex*.

In THREE VOLUMES.

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Jos: Banks

B L

TO

Sir *SAMUEL STANIER.*

SIR,

THE *more than equal Share I have had in rendering into* Engliſh *this Work of the celebrated M.* Tournefort, *giving me a ſort of Right to make a particular Dedication; I take this publick Opportunity, inſtead of begging your Patronage, to return You the Tribute of my Thanks for having early and conſtantly honoured me with it. Such Acknowledgments were indeed the Original of Addreſſes of this kind.*

A Voyage throughout the Levant *cannot fail of Acceptance with a Gentleman, who has himſelf not only travell'd great part of it, but bears as great a Sway, and has extended an Intereſt in the Commerce of the whole, as any other Member whatever, of the ancient and opulent Company trading thither. A Circumſtance hereditary to the* STANIERS, *one of whom I find, in a Dedication of a certain* Italian *Book, highly praiſed for doing good Offices to ſuch as traffick'd into the* Levant, *reſided, or had any Correſpondence there. This was Mr.* JAMES

STANIER: *and that the ſame good Offices are continued abroad by Sir* SAMUEL STANIER, *his Beneficence at home leaves no room to doubt.*

SIR,

Your known Skill in Languages, together with your Love and Taſte of Polite Literature, may have already engaged you to read this Piece in the Original: if ſo, without foreſtalling your Judgment, I cannot but believe You found this Relation of M. Tournefort's *Voyage into the* Levant *to be equally entertaining and improving, and, as it were, an* Encyclopædia, *a Circle or Courſe of all the Arts and Sciences. 'Tis certain, he himſelf look'd upon it as his Maſterpiece, and was much fonder of this than of any other of his Performances. It may, however, be juſtly ſaid to be ſo full of unuſual Terms and peculiar Modes of Expreſſion, that it required ſome Study and Pains to unfold the Myſteries of this Oracle of an Author.*

The Verſion, ſuch as it is, I ſubmit to your Candor; and am,

SIR,

Your moſt Obedient Humble Servant,

John Ozell.

THE LIFE OF M. *TOURNEFORT:* IN

A LETTER to M. *Begon*, Intendant of the Marine at *Rochefort*, &c.

SIR,

THE Letter you was pleaſed to write to my Father, ſufficiently ſhews your Concern for the Death of M. *Tournefort*. You at the ſame time intimate how glad you ſhould be, to know the various Circumſtances of his Life. I therefore do my ſelf the honour to communicate to you all the Particulars I am acquainted with relating to that Subject, and which I learnt from the Deceas'd himſelf.

Vouchſafe me, Sir, ſome little Thanks for the Agonies I ſuffer, to obey you; ſince I am forced to a freſh Remembrance of thoſe happy Hours ſpent on me by M. *Tournefort*, to inform me of his Travels, and inſtruct me in his Syſtems and Diſcoveries: Things which I cannot depoſite in better hands than yours. No body is ignorant of the Eſteem you had for him; nor indeed could he miſs it, deſerving as he was from all Perſons of Merit. Your Eſteem is a ſort of Tribute you think owing

to the Reputation and Memory of Great Men: witneſs their Portraits, with which you adorn your rare well-choſen Library; witneſs too that noble Hiſtory of the Great Men of the laſt Age, for which the World is indebted purely to your Love of them.

No doubt there will be found excellent Pens, that ſhall make Elogiums truly worthy of M. *Tournefort:* But, Sir, in executing this melancholy Duty which you have engaged me to perform to him, well ſatisfied that I only ſpeak the Language of the *Heart*, I ſhall be far from envying Them, on this occaſion, their Productions of the *Head.* As I cannot vie with them in Sublimity of Thought, nor Politeneſs of Expreſſion, my Endeavours ſhall only be to repreſent with exactneſs ſuch Facts as I can call to mind.

Joſeph Pitton de Tournefort was born at *Aix* in *Provence.* He had not only the Birth, but Sentiments and Virtues of a Gentleman: Advantages which he was contented to poſſeſs, without being oſtentatious of them.

From his earlieſt Infancy, he felt that Paſſion for Plants, which afterwards caus'd him to carry the Knowledge of them to ſo high a pitch. His innate Genius was his firſt Maſter; impatient to break out, it ſoon knew how to diſcover it ſelf. He was confeſs'd a Botaniſt, even before he himſelf could know what the Word meant.

Oftentimes would he ſteal away from his Playfellows, to purſue his Inquiries after Vegetables. His frequent Sallies from his Father's Houſe were only to go a ſimpling; for which he was ſometimes a little too ſeverely puniſhed, through their Ignorance who knew no better: ſuch however was the Prelude of his Botanick Excurſions. He was not near ſo much concerned at theſe Chaſtiſements, as he was pleaſed when he met with a Vegetable that was new to him. From hence 'tis plain, the E-

ducation that was given him contributed nothing towards his Knowledge in Botany. The Lights he acquir'd therein, were ſolely owing to his happy Diſpoſition or rather to a ſort of Scientifical Inſtinct.

This however may be ſaid, that Art envying Nature the Glory of forming, alone, this growing Botaniſt, threw in his way the Works of *Dioſcorides* and *Matthiolus*. Theſe he ſaw, and perus'd again, and again; with Tranſports of Joy, that foretoken'd how great a Figure he would one day make in their Art. But, not content with ſeeing the bare Repreſentation of Plants, becauſe he was not as yet of an Age ripe enough to underſtand without help the Explications thoſe Maſters have given of them; he was reſolved to learn their Names, and even their Properties: and accordingly, by one means or other, attain'd his Deſires.

What did he do, or rather what did he not do, to improve himſelf in this Science? No place was inacceſſible to him, where he had any ſuſpicion of Plants. Once, in a more than ordinary Botanical Fit, having ſcaled a high Wall in queſt of ſomething in that way, he had like to have paid for his Curioſity with the loſs of his Reputation, and almoſt that of his Life too; being taken for a Thief by the Owners of the Ground, and warmly purſu'd with Vollies of Stones and Brickbats. This Accident made him indeed more wary, but not leſs ardent in his Reſearches.

Botany however was not the only Object of his Inveſtigations: he had the ſame Fondneſs for Chymiſtry and Anatomy. They ſtrove which ſhould have the preference in his Breaſt, or rather it was a Contention among theſe Sciences, which of them ſhould engroſs him to it ſelf. He reconciled their emulous Claims, and had the Art to ſhare himſelf among them; a ſecret Pre-dilection made him,

however, lean to Botany, which was always his favourite Study.

With ſuch Diſpoſitions, it was impoſſible but he ſhould make great advances. Being a younger Brother, he was deſigned for the Church, and accordingly had begun his Theological Courſes. But Heaven having beſtowed on him an elder Brother's Portion in Gifts of the Mind, and being as it were pre-ordain'd to ſtudy the Author of Nature, in her reſpective Operations, rather than in ſcholaſtick Books, he ſhewed no great liking to the Eccleſiaſtical State. He could not take up with Sciences that were indolent and purely ſpeculative; the active and practical ſort were thoſe which alone engaged his Attention. His Parents could not in conſcience withſtand ſuch laudable Inclinations, and thought themſelves obliged to let him improve his Talent his own way. Then it was he undertook his firſt Travels: The moſt unknown Plants of *Provence*, *Savoy*, and *Dauphiny*, he ſoon became thoroughly acquainted with. For ſome time he ſtroll'd from one Country to another, indifferent which way he directed his Steps. He was for examining all things, and knowing every thing at once. Yet being guided by a Diſcretion that outſtript his Years, he well ſaw that his Body could not keep pace with his Mind, and therefore was of opinion it would be better to conduct himſelf as it were by Rule.

He preſently went to *Montpellier*, where he bent himſelf to the Study of Medicine, and by the Principles of Art rivetted and inlarged thoſe Endowments Nature had already beſtow'd on him. His Taſte ſoon declared it ſelf: he contracted a faſt Friendſhip with M. *Magnol*, a famous Botaniſt, who would have been the firſt of the Age, had he not had M. *Tournefort* for his Contemporary. This Gentleman accompany'd him in his Herborizations. Such a Diſciple, you may be ſure, ſoon equal'd his Maſter; nay, he in a manner became his Collegue,

and

and diſcovered divers Plants that till then were unknown.

Here he formed the deſign of travelling into *Spain*. He ſet forwards for *Barcelona*, furniſh'd with not a few Recommendations, particularly to M. *Salvador*, no leſs ſkilful in Pharmacy, than famed for Botany: and care was had to let him know M. *de Tournefort*'s Reliſh for that Science, as well as the Progreſs he had already made therein.

Longing to acquire farther Knowledge, our young Traveller began his Journey by himſelf about the Cloſe of Winter, undaunted at the Severity of the Seaſon, or the Dangers he expos'd himſelf to, and which were foretold him by ſome of his Friends. Which Prediction was, to his ſorrow, fulfill'd in the *Pyrenean* Mountains, where the Miquelets ſtript him to his Skin. This Misfortune mov'd him: being young, and more a Botaniſt than a Philoſopher, he could not refrain from weeping. The Cold being likewiſe very violent, he conjur'd the Robbers to return him at leaſt his Clothes. May there not be ſome particular Efficacy in the Tears of a Youth born to Great Things? His, 'tis certain, were ſo perſuaſive, that one of the Rogues threw him his upper Coat again: in which, by an unexpected Good-fortune, he recovered ſome Money he had ty'd up in his Handkerchief, which ſlipping down into the Lining, had eſcaped the Search of theſe Thieves.

This Reſource, tho' no extraordinary one, help'd to reſtore his Spirits. Philoſophy, which began to dawn in his Soul, was his Support, and ſtrengthened him againſt the Inclemency of the Weather, as well as againſt the Badneſs of his Fortune. Yet, as Philoſophers have a Body as well as a Soul, ſo M. *Tournefort* being bare-legg'd, had much ado to reach the next Town, tho' not far off the place where he was robb'd. Here he put himſelf into an Equipage

Equipage ſuitable indeed to the Lowneſs of his Circumſtances, but far inferior to his real Merit. In a word, Sir, I have heard him more than once relate with pleaſure this Circumſtance of his Life, wherein all he could afford himſelf was a Thrum-Cap, Linnen Trouzers, and a pair of Wooden Shoes. And yet as melancholy as his Caſe was, the Loſs that moſt affected him was that of the Recommendatory Letters he was carrying with him to *Barcelona*. One thing did indeed comfort him, and that was the Fertility of the Plains, where he breathed a ſweeter Air than in the Mountains he was newly got out of: to charm away his Sorrow, he gathered Phyſical Herbs all the way he went. Divers ſtrange Plants, which ceas'd to be ſtrange to him, made him amends for his late Sufferings. He flattered himſelf that theſe would be his beſt Credentials with the Perſon he was directed to. He was not diſappointed of his Expectation; for no ſooner had he made himſelf known, but he was received with all the Civility he deſerved. The Condition he appeared in, wrought as much Compaſſion as his Preſence created Pleaſure. M. *Salvador* left nothing undone, to make him forget his Diſaſter; nor was it long before his Endeavours had the ſucceſs he deſired.

During the time that M. *Tournefort* tarry'd in *Catalonia*, he traverſed the whole Country accompany'd by ſeveral Perſons who were Lovers of Botany; and his coming into that Country ſeem'd to be on purpoſe to diſcover to them Variety of rare Plants, which they were in poſſeſſion of, without knowing it.

Yet did he not in this firſt Journey meet with every thing that he had promis'd to himſelf. His Return into *France* had like to have been more fatal to him, than his Departure out of it.

In

In a certain Village hard by *Perpignan*, the Houſe where he took up his Quarters fell down in the night-time; he continu'd a good while bury'd under its Ruins, and 'twas almoſt miraculous he was not ſmother'd or cruſh'd to death.

He return'd to *Montpellier*, to continue his Courſe in Medicine, as alſo his Operations in Chymiſtry and Anatomy: in ſaying this, I ſay enough to perſuade that he perfected himſelf in every one of thoſe Sciences. He afterwards went to *Orange*, where he was admitted Doctor of Phyſick.

From thence he repair'd to *Aix*. But his Paſſion for whatever had the appearance of Natural Philoſophy, not permitting him to make any long ſtay here, he reſolved to try whether the *Alps* would not be more propitious to him than the *Pyrenees*. While he travell'd the Countries that parted them, his Thoughts were perpetually employ'd in the Study of Vegetables and Nature. High Mountains and ſteep Precipices were to him the moſt inſtructive Books in the World, tho' no leſs difficult than dangerous to run over. Many a time, when he had clamber'd to the top of a mountainous rugged Rock, it was as much as he could do to get down again.

Maugre ſo many Fatigues and Dangers, he thought he could never purchaſe too dear the Pleaſure of improving himſelf; he knew of no greater.

Neither Plants nor Stones, in ſhort, nothing that relates to Natural Hiſtory eſcaped his Attention wherever he went: he examined every thing with an Eagerneſs that never flagg'd.

The Lights he acquir'd were too great to be any longer conceal'd or fruitleſs. Altho' Merit be proper and perſonal to a Man, yet the Effects it produces ſeem to be in a manner foreign to him. This kind of Paradox was verify'd in M. *Tournefort*. Whilſt he was at *Aix* (whither he would now and then take

take a Turn, as he thought fit) intirely buſied with his Phyſical Obſervations, his Merit was operating (without his privity) at *Paris*. Not even his Preſence (when he came thither himſelf) contributed any Thing to the Reputation he there acquired; for his Fame had got thither before him.

Among Numbers that ſpoke in Praiſe of M. *Tournefort*, none did it ſo efficaciouſly as Madam *de Venelle*, Sub-Governeſs of the Children of *France*. Having always been in ſtrict Friendſhip with M. *Tournefort*'s Family, ſhe was minded to give him more ſubſtantial Proofs of it than mere Commendations. She engaged him to come to *Paris*, and preſented him to M. *Fagon*, who at that Time was chief Phyſician to the Queen.

M. *Fagon*'s Depth of Knowledge ſoon made him ſenſible of that of M. *Tournefort*, who in his firſt Converſation juſtified all the advantageous Things that had been ſpoken of him. Overjoyed with having lit on ſo rare a Man, he bent all his Thoughts how to procure him every Thing his marvellous Talents deſerved. He made it his Duty to the Publick, and a particular Pleaſure to himſelf, to be his Protector; and accordingly he got him nominated Profeſſor of Botany in the Royal Garden.

M. *Tournefort*'s Abilities ſoon drew to him a numerous Affluence of Men of Learning, or of ſuch as endeavoured to be ſo. His Renown was not confined to *France*; foreign Countries furniſhed him a World of Admirers, who turned their Admiration into Friendſhip, the Moment they became acquainted with him, and ever after counted it a Glory to carry on with him a Correſpondence of Love and Literature.

In his Botanick Lectures he joined a uſeful Practick to a learned Theory; and in his divers Herborizations (Simplings) about *Paris*, he taught to know on the

the Spot the ſeveral Plants he had before given a Deſcription of.

For the uſeful Embelliſhment of the Royal Garden, he travelled to *Spain* and *Portugal*, by the King's Order; as likewiſe into *England* and *Holland*. At *Oxford* he had ſeveral Conferences with Dr. *Goddard*, who conceived ſo great an Eſteem for him, that he imparted to him the admirable Secret of his Drops. So true is it, that Men of real Learning reſpect and cheriſh Merit in the Perſon even of their Rivals in Learning, though they be of another Nation: their Intellectual Parts ſeem to make 'em all of one Country.

M. *Tournefort* brought home from his Travels very large Quantities of uncommon Plants; and many more were ſent to him by Perſons, whoſe Acquaintance he had cultivated in divers Countries: ſo that by his Means the King's Garden is become the richeſt Magazine of Plants of any in *Europe*, perhaps of the whole World; it is, as one may ſay, the very Seat and Manſion of Botany.

His Skill and Capacity were too generally acknowledged, not to obtain the Juſtice they deſerved. The King, whoſe liberal Hands were continually open to pour Favours on Men of Worth, found M. *Tournefort* a Subject truly worthy of the Academy of Sciences. He was inſtantly admitted therein among the Number of Penſionaries in 1691.

Monſieur the Chancellor *de Pontchartrain*, who was at that Time Comptroller-General of the Finances and Secretary of State, had the Academies under his Care. Being no leſs juſt and certain in the Choices he made, than profound in the Sciences to which he condeſcended to apply himſelf, he intruſted the Care of the Academy of Sciences to his Nephew the Abbot *Bignon*, to whoſe good Taſte and penetrating Judgment we owe the Nomination of M. *Tournefort*. Thus, Sir, the Firſt-fruits of his Adminiſtratio

miniſtration were conſecrated to the Glory of the Commonwealth of Learning, by the Choice he made of two Men of ſuch diſtinguiſhed Merit as the late M. *Tournefort* and M. *Homberg*, who ſince has alſo been one of the principal Ornaments of that Academy.

The more M. *Tournefort* came in View, the more his different Qualifications were taken Notice of. The Philoſophers, the Chymiſts, the Anatomiſts, and the Geometricians, admired in him thoſe rare Talents for which themſelves are admired. Though he was ſtrictly only of the Claſs of Botaniſts, yet his Genius was capable of every Thing.

In order to juſtify his Majeſty's Choice to the Learned World, he publiſhed in 1694, his *Elements of Botany, or Method how to know Plants*, in three Volumes in Octavo. The firſt contains the Explications of ſeveral Plants; and the two laſt conſiſt of Plates giving an analytical Deſcription of the Leaves, Flowers, Fruits, and Seeds of all the Plants in the firſt Volume: and for the Sake of Strangers, M. *Tournefort* afterwards publiſhed them in *Latin*, with the Title of *Inſtitutiones Rei Herbariæ*.

In this Work he found a Way to clear the main Difficulties of Botany, by reducing the Eight Thouſand Eight Hundred Forty Six Species of Plants at that Time known, to Six Hundred Threeſcore and Thirteen Genera; and thoſe Genera into Two and Twenty Claſſes. He exactly ſpecifies the eſſential Figures and Qualities that diſtinguiſh them, as well in their Flower as in their Fruit and Seed. And as *Dioſcorides* treated only of Six Hundred Sorts of Plants, M. *de Fontenelle*, in his Hiſtory of the Academy of Sciences for the Year 1700, ſays with his uſual Delicacy, That by the Labours of M. *Tournefort, we are now acquainted with more Genera of Plants, than* Dioſcorides *knew Species.*

After the Reputation M. *Tournefort* had acquired, did he not deſerve to be of a Faculty of Phyſick ſo famous

famous as that of *Paris?* 'Twas even neceſſary in common Decency, that he ſhould be received into it. M. *Fagon*, to whom he dedicated his Theſis, was reciprocal Surety between both; and therein ſhewed that he was no leſs ſtudious of the Glory of a Body under his Protection, than deſirous of the Advancement of a Man that was likely to be one of its moſt eminent Members.

Afterwards M. *Tournefort* wrote his *Hiſtory of the Plants that grow about* Paris, *with their Medicinal Uſes.* It came not out till 1698. He therein ſhews, that *France* poſſeſſes within her own Boſom whole Treaſures of Remedies, and Springs of Health, which ſhe was ignorant of, and which perhaps might have ſtill continued unknown to her, but for M. *Tournefort*'s Application and Inquiries. His *Elements of Botany* had taught how to diſtinguiſh one Plant from another; this Book taught a Way to learn their Virtues by means of a chymical Analyſis. The Author there ſhews in a convincing manner, that any Artiſt obſerving thereby whether Alkali, Acid, Sulphur, ſome of the Salts, Earth or Water prevail in them, may clearly diſtinguiſh their Qualities, and judge in what Diſtemper each Plant is prevalent.

Not ſatisfied with having made an Analyſis of Plants, he alſo ſtudied their Anatomy; and diſtinguiſhed in them Parts like to thoſe of Animals, before him unknown. His Eye, aſſiſted with the Microſcope, diſcovered Pipes through which the nutritious Juice of the Earth filtrated, and others whereby they flowed back again; he compares them to the Veins and Arteries. He likewiſe found out, by his Penetration, other Conduits like wreathed Pillars, by means whereof the Air contributes to the Nouriſhment and Support of Plants, and is carried into the Trachian Arteries, or what we may call the Lungs, which till then were unknown to us.

'Twas

'Twas too inconſiderable a Thing in his Thoughts to have found out in Plants a Life almoſt ſenſitive; he renewed, and, which is more, demonſtrated a Syſtem of the vegetative Life of Stones. Several curious Diſſertations, which he read to the Academy of Sciences upon this Subject, acquired him Abundance of Followers.

We alſo owe to him a thouſand ſurprizing Particulars relating to the Formation of Corals, Spunges, Sea-Muſhrooms, Lithophites, and ſtony Plants, or others that grow at the Bottom of the Sea: he calls them by the Name of *marine* Plants, to diſtinguiſh them from the *maritime* ones that grow on the Sea-ſhore.

M. *Tournefort* extended his Syſtem of Vegetation to Minerals, and even to Metals, Rock-Cryſtals, and precious Stones. Some may perhaps imagine, that he flung out theſe Notions at a venture: but, Sir, this was very far from being his Character. His Reſervedneſs was ſo great in this Reſpect, that he was rather ſcrupulous than fanciful: bare Conjecture, unſupported by Proofs, had no Weight with him. He built wholly upon certain Experiments or ſolid Demonſtrations: ſo that every Thing he advanced, though out of Modeſty he might do it only as an Obſervation, might go for experimented, with a *Probatum eſt*.

He knew how to draw Profit from mere Curioſity. There was not a Thing in his Collections, but what ſupported ſome Point of his Syſtem. For inſtance, he had maintained, that in a certain Seaſon of the Year the Coral emits, at the Extremity of its Branches, an acrid Liquor heavier than the Sea-water, which conſequently ſinks to the Bottom, and being extremely clammy, faſtens to the firſt ſolid Body that it meets: divers Corals, which he had gathered together, were the Proof of this curious Propagation. He ſhewed ſome of all Ages and of all Sorts,

Sorts, from their firſt Stage (which is as it were the the Bud) to their compleat Formation. Among the Corals he poſſeſſed, there were ſome of different Sorts of red, of roſe-colour, fleſh colour, white, black, and fillemot: ſome growing upon Flints, others on Pieces of Wood, on Shells, on Bits of broken Earthen-Ware, and even on a Piece of a human Skull; and they all as it were incorporated with thoſe various Subſtances which lay at the Bottom of the Sea, and on which they commenced their Growth.

As to the Vegetation of Stones, we are obliged to M. *Tournefort* for the reviving of this Hypotheſis, which had been long forgotten. Informed by his Reading, but much more by his Travels, he examined with a knowing Attention every Thing in general that could have the leaſt Relation to it. When he had made ſome Diſcoveries, it was not enough to ſatisfy him; he not only ſearched the Cauſes of them, but he muſt alſo have the Proofs. We owe thoſe Proofs, and, if we may be allowed to go ſo far, the Evidence of this Syſtem, to the Reflections he made, and at the ſame Time to the Care he took in collecting every thing that could ſupport and ſtrengthen his Opinion.

Obſerving that the Sea-Muſhrooms, Corals, and the other ſtony Plants, were Bodies ever organized, and conſtantly of the ſame Conſtruction, each according to its Species, though found in different Countries; he concluded, that each Species had its peculiar *Germen*.

Furthermore, having in ſome Shells found very hard Chalk, and in others Flint-ſtones of much larger Size than the Hole of the Shell could admit; he thence inferred, that thoſe Subſtances could not be received therein any how, but when they were liquid, or only in their firſt Speck of Entity, and

that afterwards they muſt have enlarged and hardened, in proportion as they came to maturity.

This great Philoſopher went further, and proved that Shells vegetate; that by a kind of Fraternity between them and Stones, they mutually incorporated the one with the other; and that ſometimes Stones inveloped the *Germina* of Shells, which had their Growth, ſo incloſed; and at other Times the Shells covered over the *Germina* of Stones, which throve in their Boſom. He had Collections of both Sorts.

As to the Vegetation of Metals, Minerals, Rock-Cryſtal and precious Stones, M. *Tournefort* proved it evidently by divers Marcaſſites, wherein Nature had taken Pleaſure to make a Mixture no leſs curious than humorous, of Sulphur, Vitriol, Iron, Copper, Marble and Cryſtal. Some more rich were ſtreaked with Threads of the pureſt Gold and Silver, running through a fine Marble. Other Marcaſſites, ſtill nobler than the laſt, had a Mixture of ſeveral Metals with precious Stones. In ſome you might ſee Emeralds, Silver, or Copper enchaſed, and as it were incorporated together: in others, Rubies, Amethiſts, Topazes, or various Stones of Value, which Nature had employed and mingled in the ſame Manner. This excellent Naturaliſt had collected Pieces of each of the Minerals, Metals, Marbles, Cryſtals, and precious Stones of all Qualities, and even of all the different Bakings that the Earth gives them. Herein he had ſo many convincing, though ſilent Proofs of the Syſtem he propoſed, of the Formation and Growth of all theſe Bodies by way of Vegetation. Thus, Sir, one might ſay of all theſe Diſcoveries made by M. *Tournefort*, that he was ſo watchful a Spy upon Nature, that at length he found out her very *Recipe* in a vaſt many of her Operations.

'Twas

'Twas not out of a vain Curioſity that he compoſed his Cabinet, which contained within itſelf ſeveral others of different Sorts; the whole being of ineſtimable Value. Always taken up with his Deſigns in Natural Hiſtory, he was much leſs ſtudious about making it curious, than about rendering it uſeful. Upon a due Examination of what ſeemed in him to be only bare Amuſement, there appeared to be Labour and Views; ſo that the Agreeable was mixed with the Uſeful, and the Uſeful was found even in what leaſt ſeemed to be ſo.

What I have been ſaying, is manifeſt from every thing in his Cabinet. The prodigious Quantities of Plants that he had collected; rare Woods and Fruits; the Druggery, conſiſting of above eight hundred ſimple and natural Remedies; the perfect Collection of Shells, the moſt ſingular in every Kind; the Minerals; the Marcaſſites; the Metals; the precious Stones; the extraordinary and even the common ones; the Petrifications; the Congelations; the different Corals; the Sea-Muſhrooms; the Lithophites; the ſeveral marine, maritime, and ſtony Plants; the ſtrange figured Horns of Animals; the ſcarce Inſects, Reptiles, Fiſhes, Birds, Animals; in a word, a great Number of other Things, which in the Eye of ſome People might ſeem to be merely curious, all had their Offices in Natural Hiſtory. His Cabinet, (if I may venture at ſuch a Metaphor) was a ſecond Ark, to which the Creatures, animate and inanimate, were come to own themſelves as it were the Tributaries of him who had brought them together; for each Piece, according to M. *Tournefort*, had its Quota of Proofs to pay in.

He had formed a Deſign of writing an exact and methodical Hiſtory of all theſe Curioſities: but he was prevented by the Voyage into the *Levant*, which he undertook in the Year 1700, at the King's Command, and under the Auſpices of M. the Count *de*

Pontchartrain. His Majeſty gave Orders, that M. *Tournefort* ſhould carry with him a Painter, to take the Views of the Places through which they ſhould paſs, and to draw ſuch curious Plants, Animals, and other Things, as he ſhould find in the Courſe of his Journey. For this Purpoſe they pitched upon M. *Aubriet*, an excellent Painter in Miniature; and the Academy of Sciences named for his Companion M. *de Gundelſcheimer*, a *German* Phyſician, excellently ſkilled in Botany.

M. *Tournefort* laid down a Plan for his Voyage truly worthy the Prince that commanded it, and the Subject that performed it. His Views in it were indeed almoſt univerſal. As he knew himſelf to be a Man as well as a Scholar, his Deſign was to make his Travels as uſeful to Mankind in general, as to the Sciences in particular.

One of his chief Objects was Geography; he propoſed to explain the ancient, and eſpecially to rectify the modern. Not only Cities, but whole Provinces, had changed their Names as often as their Maſters. The Sea had ſwallowed up many Iſlands, taken notice of in ancient Authors. Others had appeared ſince, and conſequently were unknown to them. Whole Towns had been ſunk into the Earth, and Lakes formed in their Places. All theſe Alterations were ſo many Defects in Geography, which M. *Tournefort* reſolved to rectify.

The Advantages likely to accrue to Botanicks were not leſs conſiderable. He allotted it for one of his uſeful Diverſions, to examine upon the Spot whether what *Theophraſtus*, *Dioſcorides*, *Matthiolus*, and ſeveral other Authors, have written concerning Plants, were conformable to Truth. His Exactneſs ſtrongly inclined him to inquire whether they had not impoſed upon Nature, or whether Nature herſelf had not degenerated ſince their Obſervations.

It had been accounted Temerity in any but M. *Tournefort*, ſo much as to doubt of what the Ancients have once ſaid: But the Sequel has fully juſtified his Doubts, which were as laudable as uſeful. Antiquity, in this Article, has gathered no Advantage from its Priority of Birth: M. *Tournefort* has ſet it right upon many Occaſions. Thoſe ancient Authors had falſified Nature, with a View perhaps of embelliſhing her: M. *Tournefort*'s Obſervations have in a manner reſtored her to herſelf; ſhe has in his Hands recovered that true ſimple Beauty, which ought to ſhine in her.

In ſhort, his Intention in his Voyage was to collect every thing in general that was worthy his Attention in all Kinds of Sciences, or which might any ways ſerve to enrich the Study of Phyſick and the Commonwealth of Learning.

Almoſt three Years were ſpent in theſe learned Travels. As Botanicks were his chief Delight, he ſimpled in all the Iſlands of the *Archipelago*, upon the Coaſts of the *Black Sea*, in *Bithynia*, *Pontus*, *Cappadocia*, *Armenia*, *Georgia*, quite to the Confines of *Perſia*. In his Return he took a different Road, in hopes of finding new Subjects of Obſervation, and came home by *Galatia*, *Myſia*, *Lydia*, and *Ionia*.

His Reading had already furniſhed him with ſuch a full Knowledge of all thoſe Countries, that when he came there he found himſelf as it were naturalized in each by his Learning. So that he was the propereſt Man in the World to examine the Truth of whatever had been related of them extraordinary, and to diſcover what before had eſcaped the Inquiries of Travellers.

Phyſick, which he practiſed with the moſt perfect Diſintereſt among the Rich, and with extreme Charity towards the Poor, gave him Entrance every where. By this Means he found great Helps towards the Accompliſhment of his Deſigns, to which the

Cuſtoms of thoſe Countries were very contrary. But his perſonal Merit, and the Obligations he laid on the People he had to do with, eaſily made them forget he was a Stranger. We may ſafely affirm, he omitted nothing that might ſupport with Dignity the Glory of the Prince, at whoſe Command he undertook his Travels. He was obliged to put an End to them, and to embark at *Smyrna* for *France*, with the Regret of not being able to go into *Egypt* and *Syria*, upon account of the contagious Diſtempers which then infected thoſe Countries.

If it had been in M. *Tournefort*'s power to have compleated his mighty Deſigns, and ſeen all the Places he intended, how vaſtly had Phyſick been enriched by it! Though he ſaw but part, yet we owe to him the Knowledge of Thirteen Hundred Fifty Six Plants which he brought home with him, and which before were never heard of. Some of them fell naturally into the Genera he had before given an Account of. All the Trouble he was at to entertain theſe new Botanical Gueſts, was to form Five and Twenty new Genera, under which he muſtered ſuch Plants as did not agree with any of thoſe he had before eſtabliſhed. Of theſe he compoſed a Book, intitled, *Corollarium Inſtitutionum Rei Herbariæ*. And in order to immortalize his Gratitude to his Protectors, and his Affection to his particular Friends, he gave their Names to many of thoſe Plants that wanted them.

What he further diſcovered relating to Stones, could not but improve his Syſtem of their Vegetation. The Deſcription he read to the Academy of Sciences of a Labyrinth which is in the Iſland of *Candia*, and the Reflections he joined to it, have carried that Syſtem up to a Certainty. He had obſerved, that in many Parts of that Labyrinth there were written upon the Walls, which are a quick Rock, and of a greyiſh Colour, the Names of Peo-

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ple, who had been there, and that the Letters were of a much whiter Colour than the Stone whereon they were cut. Theſe Names could have been carved in the Rock no way but with the Chizzel, and yet they jutted out about two Lines in ſome Places, and three in others: ſo that the Letters, which at firſt were hollow, are now become emboſſed. Hence he inferred, that the nutritious Juice of the Stone being extravaſated, and finding thoſe Fractures where there was an Interruption of the Fibres, had made a kind of Calloſity; in the ſame Manner as it happens to Trees, whereon any Letters have been cut or graved. He was ſatisfied, that it was the ſame natural Mechaniſm which produced the like Effects in both, and that this Mechaniſm could be nothing but Vegetation.

To add ſome further Proofs to thoſe already related, M. *Tournefort* ſhewed, that the Stones which we call *Ammon*'s-Horns, Eagle-Stones, Toad-Stones, Pyrites, whether oval or cylindrical, Judaick-Stones, Serpents-Eyes, Aſtroite, *Boulogne*, *Florence*-Stones, which always repreſent the ſame Landſkips, and the ſame ruinated Towns; the Dendroides, or a Sort of Agate, which repreſents Sea-Coaſts, Fortifications, Shrubs, or Landſkips; all Rock-Cryſtals cut in Panes, or with ſeveral Faces; in a word, many other Stones could come only of *Germina* particular to each of them. The Reaſon he gives for this Opinion, is, that they all retain the ſame Figures, and are always organized exactly in the ſame Manner, each after its Species. From this Principle he concludes, that it was a Proof that theſe Stones always produced their like, in the ſame manner as each Plant and Tree follow the Species of the *Germen* in which they are incloſed; Nature never making any Miſtake, and always diſtributing to them like a common Mother the Juices neceſſary for their Increaſe and Vegetation.

This Syſtem was ſtrengthened by ſeveral Stones which M. *Tournefort* produced; they had been broken, in all probability, at the Time of the Riſing of their Sap: and Nature herſelf had pieced them together again by a Solder, which was nothing but a Calloſity formed by the nutritious Juice of thoſe Stones, which after having rejoined and glued the Pieces, had covered 'em over again for about the Thickneſs of half a Line: nay, ſome were found, which in their rejoining had incloſed ſome Rock-Cryſtals and ſmall Diamonds.

The Hardneſs of Stone might ſerve as a Pretence for Incredulity touching the Filtration of the nutritious Juice through their Pores. To remove this, M. *Tournefort* obſerved, that the Heart of *Brazil*-Wood, Iron-wood, Guaiacum, Ebony, and ſome other Woods, the Bones of ſome Animals and Fiſhes, equalled, if not exceeded, the Hardneſs of Stones. That nevertheleſs 'twas inconteſtably true, that thoſe Trees and thoſe Bones received Nouriſhment, the one from the Juices of the Earth, and the others from the Subſtance of the Animal of which they made part.

He further ſupported this Opinion, by taking notice, that the hardeſt Stones, Marble, Porphyry, Jewels, and even Diamonds, have a Thread and Veins, which make 'em eaſier to cut one way than another; which ſhews, that they really have Pores, though thoſe Pores are very compact and imperceptible. If, ſays he, we have not hitherto been able to find the *Germina* of Stones, ſtony Plants, Shells, Minerals or Metals; that is no manner of Reaſon for denying their Exiſtence: ſince it is certain, we have not yet diſcovered any Seeds of Muſhrooms, Nightſhades, Truffles, Moſſes, nor of a great many other Plants; though in good Phyſicks nothing comes but by Generation in Matter of Plants, as in Matter of Animals and Inſects.

Thus,

Thus, Sir, M. *Tournefort* may be called the Reſtorer of the Syſtem of the Vegetation of Stones, and the Founder of that of univerſal Vegetation.

After having learnedly explain'd the Formation of theſe various Works of Nature, he gave a deſcription of ſeveral deep Grottos which he had ſeen in the Courſe of his Travels. Among the different Ornaments with which Nature had embelliſh'd thoſe ſubterranean Palaces, M. *Tournefort* found a cylindrical Block of Marble, which had been broken through the middle. He obſerv'd, that in this Marble you might diſtinguiſh the Heart, the Bark, a kind of Sap, and even ſeveral different Saps, which might plainly be known by ſeveral Circles, each ſome lines thick, that ſurrounded it. By this one might come to know the Age of this Marble, as we know the Age of Trees by the like Circles, when they have been cut diametrically.

Theſe Grottos were beſides enrich'd with Congelations and Cryſtallizations moſt perfectly beautiful, and irregularly adorn'd with an agreeable, tho' confuſed Mixture, of all kinds of Metals, Marbles, and Rock-Cryſtals incorporated together. Several different pieces, which he brought home with him, were the proof he alledg'd to demonſtrate the Fluidity, or at leaſt the Suppleneſs, of all theſe Bodies at their Formation, which continues in part as long as they are ſtanding upon their Stocks in the Bowels of the Earth. And as in all theſe things M. *Tournefort* ſeem'd to have become Nature's Confident without aſking her Conſent, ſo he thought he had a right to betray her for our benefit, by making her Miracles familiar.

Laſtly, Having proved every thing that he had advanced, he was willing to give it Authority from the Teſtimonies of Authors ſacred and profane. He did ſo by a Paſſage in *Pliny* the Naturaliſt, who informs us, *that* Theophraſtus *and* Mutianus *fancy'd*

that

that Stones produce other Stones: and by a Paſſage of St. *Gregory Nazianzen*, where this Father maintains, *that many Authors had written that Stones made love to each other.* This Love, tho' very cold, is nevertheleſs fruitful; ſince from the Creation of the firſt Stones, the Race has been perpetuated to this day; and every one of them has preſerved its Species, in the ſame manner as the Trees and Plants have done.

As the Birth and Generation of Stones had taken up M. *Tournefort*'s Meditations, ſo the Cauſes of their Deſtruction ſeem'd to him to deſerve to do the ſame. He made exact Obſervations upon the Lithophagi, a Name given to certain little Worms, which ſubſiſt by gnawing of Stones. One would think it no eaſy matter to perſuade one's ſelf that Stones can have Inhabitants, and even ſerve them for Food as well as Habitation. And yet both theſe Wonders are certain; and Stones have in them a ſort of little Republicks of theſe Worms, which feed upon them. They are covered with a very minute Shell, greeniſh and aſh-colour'd; and the Cavities theſe make by gnawing the Stones, are what the Vulgar aſcribe to the Impreſſion of the Moon.

The different Countries M. *Tournefort* had journeyed through, furniſh'd him with Subjects for ſeveral particular Diſſertations. Among others, he has treated of the Iſland of *Milo*, where, as in moſt of the Iſlands of the *Archipelago*, they cannot ripen the Garden-Figs but by the Punctures of certain Inſects, which are form'd in the Wild-Figs, and which they carry on purpoſe to the Trees that produce the former, that thoſe Inſects may prick the Fruit in order to ripen it.

Afterwards he explain'd the Cauſe of the ſubterranean Fires which are in that Iſland; and he aſcribes them to the Filtration of the Sea-Water, which

inſinuating through the Pores of the Earth, wets the Iron-Mines that abound in it, and there cauſes violent Bubblings, by the Sea-Salt that mixes with them, and makes them take fire. This Thought has been found true, by various Experiments made by the moſt able Chymiſts.

While he was making all theſe curious Obſervations, his beloved Study was not forgot. The Diſtempers of Plants and Trees had a due ſhare of his Inquiries. He aſcribes the Cauſe of them either to the too great Abundance, or to the Want, or to the unequal Diſtribution of the nutritious Juices; or elſe to the bad Qualities thoſe Juices may contract; or laſtly, to divers exterior Accidents.

Who would imagine, Sir, that a Tree could be ſuffocated? This at firſt ſeems incredible; and yet M. *Tournefort* has ſhewn, that the Over-abundance of Nutriment produces this Effect in certain Trees, becauſe it clods in the Veſſels, and there ſtops; ſo that the new Juices which riſe from the Root, finding thoſe Paſſages obſtructed, get by little and little to the Channels form'd like a wreathed Pillar, and which are as it were the Lungs of Plants: there they hinder the Paſſage of the Air; and the Circulation being thus intercepted, the Tree is ſuffocated and dies, in the ſame manner as an Animal that is ſtifled.

As to the ſeveral exterior Accidents that cauſe the Diſtempers of Plants, M. *Tournefort* ſpecifies ſome few of them.

The firſt is Hail; it bruiſes the Fibres, and then cauſes a ſort of Obſtructions; which are much leſs conſiderable when the Hail is mixed with Rain, becauſe the Water makes thoſe Fibres more ſupple, which in ſome meaſure deadens the Blow, and gives room to the Juices to flow with greater eaſe.

The ſecond is Froſt; which kills them, becauſe the watry Particles of the Juices being condens'd in

their

their Pores, ſplits and tears them, as Water frozen breaks the Veſſel which contains it.

The third is Mouldineſs; it has been diſcovered by the aſſiſtance of the Microſcope, that this is nothing but the birth of a multitude of little Plants, which are never the leſs real, though they eſcape our ſight. They have their Leaves, their Flowers, and their Fruits. I have ſeen of them, Sir, which have round Flowers, conſiſting of ſix Leaves; ſome with Buds half open; and others, which after having been ſome time blown, were faded away. They are little Paraſites, that ſuck away part of the Subſtance allotted by the Earth for the Nutriment of the Plant to which they adhere. Yet the greateſt miſchief they do to a Plant, is not their ſubſiſting at its coſt: But as their Roots are very ſlender, they inſinuate into the Partitions of the Pores, and enlarge them; which produces a Rottenneſs or Gangrene, that kills the Plant if not timely remedy'd.

The other Accidents are the Punctures of various Inſects. As they depoſite their Eggs in the holes which they pierce in the Plants, thoſe Eggs cauſe Tumours there; theſe little Fractures occaſioning the ſhedding of the nutritious Juices, which run into the neighbouring Pores, and make them ſwell in proportion as they dilate their Fibres. What alſo hinders the Juices from reſuming their ordinary Courſe, is the little Obſtructions that the Depoſite of the Eggs of thoſe Inſects cauſes in the Pores of the Plant. This is the Original of Gall-Nuts, Sage-Apples, Picea-Hives, and ſeveral other Tubercula, that grow upon the Thiſtle, Eglantine, and almoſt all Turpentine-Trees; whoſe Juices being very viſcous, reſume their Courſe with greater difficulty than thoſe of other Trees, when once they are diverted.

M. *Tournefort* did not think it ſufficient to have found out the Diſtempers of Plants, and penetrated

ed their Cauſes, unleſs he alſo diſcovered the Symptoms by which they may be known, the Method of preventing them, and the Remedies proper to cure them: all this he has very exactly explain'd, being no leſs their Phyſician than their Anatomiſt. Theſe Inquiries are not barely curious, they may be reckon'd ſome part of his Profeſſion; ſince by preventing and curing the Diſtempers of Plants, he puts them in a better condition of preventing and curing the Diſtempers of Man. I believe, Sir, it will not be thought extravagant to ſay upon this, that M. *Tournefort* ſeem'd to be the Genius of Botany and of Medicine; I dare not go ſo far, as to call him that of Phyſicks and of Nature.

No leſs fond of the Diſcoveries of others, than capable of making them himſelf; he took particular pleaſure in reading to the Academy of Sciences an Anatomical Diſſertation upon the Caſtors of *Canada*. There was alſo in it an account of all the Actions of thoſe amphibious Creatures; their way of living, building, and defending themſelves againſt Inundations; their Cunning and their Stratagems; and, if we may uſe ſuch Expreſſions, their Manners, and Polity. He had this curious Piece of M. *Sarrazin*, Royal Phyſician in *Canada*, and one of his Correſpondents for Science in *America*.

This, Sir, is but part of what I gathered from M. *Tournefort*'s Converſation at various times. 'Twould be a Work of too great length to relate all the other things which he diſcovered and diſcourſed of.

His Voyage into the *Levant*, which will make two Volumes in Quarto, now printing at the *Louvre*, gives a thorow Knowledge of the Man; the two Volumes contain twenty two Letters, wherein he ſends M. *de Pontchartrain* an exact Account of all the Countries through which he travel'd.

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If this were a Poetical Epiſtle, I ſhould tell you, that every Letter is as it were enamel'd with an agreeable Variety of Subjects. It contains Remarks upon the Situation and Geographical Poſition of the Towns, upon their Origin, the Nature of their Climate, and their different Names; Obſervations upon the Manners, Cuſtoms, Religion, and Diſtempers of the People; and a Deſcription of the rare Plants, Animals, Fiſhes, and Birds which he found, as well as of the Antiquities he ſaw.

So many painful Travels, no leſs glorious to M. *Tournefort* than advantageous to the Commonwealth of Learning, gain'd him at his Return particular Marks of Diſtinction from the King. That Prince entered with ſo much Goodneſs into the Fatigues and Dangers M. *Tournefort* had undergone, that he bemoaned him, and even condeſcended to let him know it by word of mouth.

Some little time afterwards, his Majeſty gave him the Chair of Profeſſor in Phyſick at the College-Royal. I ſhould not affect, Sir, to ſpeak of the advantageous Poſts wherewith M. *Tournefort* was intruſted, if his ſole Merit had not raiſed him to them. Nay, I ſhould bury in ſilence the Offer that was made to him of the Place of Firſt Phyſician to the King of *Spain*, if his Refuſal of it did not ſhew what a Love he had for his Country, and how little he was ambitious. Wholly poſſeſs'd with a Deſire of improving the different Sciences he cultivated, he thought of nothing but how he might make himſelf yet more worthy of the Favours which the King had been pleaſed to heap upon him. He believed it would be to throw up his Duty with relation to his Prince, to be wanting to his own Family, and to abandon his Friends, if he ſhould accept of this Place, tho' ever ſo honourable. And indeed it would have been robbing his Country of

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an Honour that was her Right, had he enrich'd any other Climate with his Reſearches and Diſcoveries.

As he had always labour'd to increaſe them, they could not but produce him the Advantages which they richly deſerved. M. the Abbot *Bignon* took him for his Phyſician, and ſhew'd by this Choice the value he ſet upon his Merit and Capacity: A Preference like this exceeds an Elogium. It is certain, he could not truſt his Health to the hands of any Man that better knew the Conſequence of it, or was more capable of preſerving it. Mr. *Tournefort* gave very eſſential Proofs of what I ſay; and they ſtill increaſe our Grief for loſing him, ſince to him we owe the Preſervation of that illuſtrious Magiſtrate, who may be look'd upon as the protecting Genius of two famous Academies, which he every day renders more and more flouriſhing.

A vaſt many perſons of Diſtinction, both of the Court and City, had the like Confidence in M. *Tournefort*. His conſtant Viſitation of the Sick, his Attention to the Accounts of their Illneſs, and his Skill in judging by Symptoms, gave him a wonderful Juſtneſs and Exactneſs in what he preſcribed to them. He charm'd away the Melancholy and Pain of his Patients, by a Converſation extremely agreeable, and always adapted to the Condition wherein he found them. By this means he reſtored their Minds to a State of Tranquillity, and ſeem'd to ſuſpend their Ailment. So that his Converſation may be ſaid to be his firſt Medicine; it might almoſt vie with thoſe which Reading and Experience had taught him: and producing upon the Mind what his Preſcriptions did upon the Body, he may be accounted the Phyſician of both.

An unexpected Accident was the cauſe of his Death. As he was going to the Academy of Sciences, he had his Breaſt violently ſqueez'd by the Axle-tree of a Cart which he could not avoid;

and

and if one of his Friends had not immediately run to his aſſiſtance, that fatal Moment had been the laſt of his Life. This gave him a ſpitting of Blood, which he ſlighted. His too great Exactneſs in acquitting himſelf of all his Duties made him continue, notwithſtanding this ill ſtate of his Health, to read his Botanick Leſſons at the Garden of Simples, his Leſſons of Phyſick at the College-Royal, and to labour at the Account of his Voyage.

So that his own Skill and Experience became equally uſeleſs to him. He hearken'd more to his own Zeal than to the Advice of his Friends; and in order to perform what he reckon'd the Duties of the Poſts he held, neglected what he ow'd to himſelf: ſo that he may be truly call'd the *Decius* of the Republick of Letters, ſince he devoted himſelf to death for her Service.

His Health was too far gone to be recover'd. After having languiſh'd ſome months, he died of a Dropſy in his Breaſt, the 28th of *December* 1708, aged Fifty Three Years, with ſincere Piety, and profound Sentiments of Humility. He was too great a Philoſpher, and too well acquainted with the Secrets of Nature, not to acknowledge the Author thereof; and too deeply penetrated with the Greatneſs of Religion, not to adore both its Object and Principle.

By his laſt Will and Teſtament he beſought the King to do him the honour to accept of his Cabinet. It was worthy of being preſented to him; ſince by containing the Proofs of ſo many Syſtems, it had fully ſatisfy'd the Curioſity of the Learned in divers Nations, and of ſeveral foreign Princes, and drawn the principal Perſons of the Court to come and admire it. His Majeſty was pleaſed to receive this Preſent, and gratify'd M. *Tournefort*'s Nephew with a Penſion of a thouſand Livres, *to ſhew him*

(theſe are the very Words of the Warrant) *his Majeſty's Satisfaction in the Services of his Uncle, and even to make him ſome ſort of Recompence for the Legacy he had bequeathed him.*

M. *Tournefort* believing he could give the compleat Collection he had made of Botanical Books to no Man that was better acquainted with their Value, than M. the Abbot *Bignon*; he left them to him, that they might have a place in that choice and numerous Library, which his Knowledge in all the Sciences is every day increaſing with new Riches.

As M. *Tournefort* had always been perſuaded that Celibacy was the Condition moſt ſuitable to a Man of Learning, he hept it all his Life, for fear the Cares of a Family ſhould rob him of ſome of thoſe Moments which he devoted wholly to Study; well knowing that the Sciences are jealous, and do not love to have Partners in their Votaries Hearts.

The Fruit of his Travels and Obſervations were found in the Manuſcripts he left behind him: one is intitled, *Botanical Topography*, or a Catalogue of the Plants he had obſerved in divers places, from the Year 1676, to 1690, in *Provence*, *Languedoc*, the *Alps*, the *Pyrenees*, in *Spain*, and in *Portugal*. He ſets down preciſely in what Kingdom, what Province, and near what Town each Plant grows. So that to ſee how he cantons them out in each Country, one would be apt to ſay, that they are ſo many Botanical Conqueſts, the Glory of which is wholly owing to his Inquiries.

He had alſo compoſed another Work, which he intended to publiſh with the Title of *Plantarum Adverſaria:* it is an univerſal and critical Hiſtory of Plants, wherein he ranges them alphabetically, collects all that the moſt ſkilful Botaniſts have ſaid of each, relates the difference of their Opinions, and adds his own, which may ſerve as a Deciſion to theirs.

His Botanical Lectures at the Royal Garden will make a Volume no leſs curious. A Learned *Engliſhman*, who calls himſelf *Simon Wharton*, has publiſh'd part of them with the Title of *Schola Botanica, ſive Catalogus Plantarum*, &c. I have ſeen one of thoſe Books, wherein M. *Tournefort* has made ſeveral Corrections and Additions in his own Hand-writing, and in one place writes that this *Engliſhman*'s true Name was *William Sherard*. My Father has put it into his Library, with the reſt of M. *Tournefort*'s Works, of which he made him a preſent.

In turning over his Manuſcripts, I found, beſides thoſe already ſpoken of, a Volume of Obſervations upon the Analyſis of ſeveral Plants, ſpecifying their Natures and Qualities, which he learned by his Chymical Experiments.

I forgot to mention, that he had made it his method to divide his Botanical Courſe into one and thirty Demonſtrations. He deſcribed about a hundred Plants in the Courſe of each. About ſeven and twenty of them were for Plants, and four for Trees, and for marine and maritime Plants. In the ſame Idea he divided his Hiſtory of the Plants that grow about *Paris* into ſix Herborizations. And as he therein writes of Plants, which in company with his Diſciples he had found and obſerved in ſix different Days, might not that Book be called the *Botanical Hexameron?*

Theſe Pieces, which are Works of immenſe Labour, give the Commonwealth of Learning an exact account of every Moment of M. *Tournefort*'s Life; and I believe I may add, that the Sciences he cultivated cannot upbraid him with the leaſt Fault of Omiſſion in any thing that concerned them.

Does not what I have ſaid of his Works, require, Sir, that I ſhould add ſomething touching his Perſon? The Quality of Scholar, which he carry'd ſo far, was certainly the leaſt he poſſeſs'd. It was impoſſible

impoſſible to know him without eſteeming him. Jealouſy itſelf, in thoſe that were ſuſceptible of it, did him honour; ſince it ſuppoſes an Eſteem which a Man feels in ſpight of himſelf. So that his Envyers (without deſign) have only help'd to conſecrate his Merit, by declaring that he was worthy to be envy'd.

To the Knowledge of the *Latin* and *Greek*, he join'd that of the *Spaniſh* and *Italian*. He was as laborious, as his Genius was vaſt. Laviſh of the Treaſures of his Capacity, he beſtow'd them liberally, and (which is moſt rarely to be met with) free from all Oſtentation. Loving to adorn himſelf inwardly, better than to ſhine externally; he ſtudy'd rather to deſerve Applauſe, than to obtain it. The things he ſaid, great in themſelves, and naturally beautiful, had no occaſion for foreign Ornaments. His Converſation had thoſe genuine Charms, which pleaſe before one takes notice of their doing ſo: one perceived their Effect only upon Reflection; and the delight one took in hearing him was juſtify'd by the Inſtruction ariſing from it.

As he had cultivated his excellent Talents by prodigious Study, there was in him an agreeable Mixture of Nature and of Art, which could not be diſtinguiſhed, but which never fail'd to pleaſe.

Was he to diſcourſe of Plants? As dry as that Subject appears in itſelf, he lent it a thouſand Ornaments, which one would not imagine it to be capable of; he in a manner had the art of metamorphoſing it: And we may juſtly ſay of him, in the words of our modern *Horace*, as well in a proper as figurative Senſe, that from Briars and Thiſtles he gather'd Roſes and Pinks.

But whatever Subject he handled, Nature ſeemed to have given him a particular Title to a good Reception of whatever he ſaid. She interſperſed it with a certain Agreeableneſs, which ſhe alone can

beſtow, and which ſhe never grants but to her Favourites. In a word, ſhe had bleſſed him with it in ſuch abundance, that it quite effaced the ſeeming Negligence with which he delivered himſelf; for he was as ſimple in his Way of Speaking, as he was ſublime in Thinking and Writing.

No leſs profound than juſt in his Reaſonings, a true Philoſopher, a good Geometrician, an attentive Anatomiſt, an exact Chymiſt, a penetrating Naturaliſt; in every thing he undertook, the Excellence of his Taſte would never allow him to reſt beneath Perfection. As great as is his Reputation, it is ſtill very much below the Truth. He was a Man in his kind more than rare; he was a None-ſuch.

After having ſaid ſo much of his Mind, I ſhould never forgive myſelf, Sir, if I were ſilent concerning his Heart. The Qualities of the one exceeded in him the Talents of the other. He was a good Kinſman, a faithful Friend, a zealous Citizen; incapable of the leaſt Jealouſy of Great Men; filled with a prudent Emulation, that ſtirred him up to imitate them; a fond Lover of them; always juſt and equitable; a Follower of Truth, as much through Inclination as Duty, as well in his Words as in his Writings, wherein his Exactneſs exceeded even to Scrupulouſneſs; circumſpect, more than can be expreſſed, in the Preſcription and Compoſition of his Medicines, which he made up himſelf, for the greater Safety; diſintereſted, generous, born leſs for himſelf than for his Friends, whom he obliged without ſhew of ſo doing, endeavouring to hide it, if poſſible, even from himſelf. Accordingly, he died beloved and reſpected of the Learned of all Nations; eſteemed by the Great and Rich, bewailed by the Poor, having always been obliging to the one, charitable with Profuſion to the others; uſefull to all.

The Praiſes he has received from a vaſt many People, whoſe Merit is equal to their Quality, and the

Grief

Grief he has coſt them, are the moſt eloquent Panegyricks: After which, it is impoſſible to add any thing to that Happineſs which may be enjoyed in this World by a Man that no longer exiſts in it.

He deſerved them ſo much the more, becauſe he never courted them. A true Modeſty crowned all his other Virtues. To conclude, he was Maſter of ſo many excellent Qualities, there was no knowing him thorowly. So that, if we may venture to praiſe him at the Expence of the Sciences which were ſo dear to him, we may ſay, he was a Man that was to be ſtudied with as much care, as he himſelf ſtudied Nature.

I wiſh, Sir, this Account may anſwer your Expectation, and the Reverence I pay to the Memory of M. *Tournefort*. I ſhall think myſelf but too happy, if in ſome of thoſe precious Moments which you ſet apart for Reading, I can in ſome ſmall Meaſure alleviate thoſe Pains and Labours, which the Good of the State and his Majeſty's Service require from you. I have the Honour to be with Reſpect,

SIR,

Your moſt Humble and

Moſt Obedient Servant,

LAUTHIER.

THE ELOGIUM OF M. *TOURNEFORT*:

By M. FONTENELLE, Perpetual Secretary of the Royal Academy of Sciences, and one of the Forty of the *French* Academy.

JOSEPH PITTON DE TOURNEFORT was born at *Aix* in *Provence*, the fifth of *June* 1656. His Father, *Peter Pitton*, Eſq; was Lord of *Tournefort*: his Mother, *Aimare de Fagoue*, was a Gentleman's Daughter of *Paris*.

He went to School to the Jeſuits of *Aix*; but though they put him ſolely upon the Study of *Latin*, as they did all the other Scholars, yet the Moment he caſt his Eye on the Vegetable Part of the Creation, he felt himſelf a Botaniſt: He was for knowing the Names of the ſeveral Plants, and criticizing on their Differences; and ſometimes would miſs his School, to go a ſimpling in the Fields, and to ſtudy Nature inſtead of the Language of the ancient *Romans*. Moſt of thoſe who have excelled in any one thing, have done it without a Maſter; this was his Caſe: in a very ſhort Space of Time he acquired of himſelf the Knowledge of all the Plants about the City of *Aix*.

When they entered him in Philoſophy, he took but little liking to that which they taught him: inſtead

ſtead of Nature, which he ſo much delighted to obſerve, he ſaw nothing but looſe abſtracted Ideas, that lie by the Side of Things, as 'twere, but never touch 'em. In his Father's Cloſet he lit of the Philoſophy of *Deſcartes*, and preſently found it to be what he wanted, though but in ſmall Eſteem at that Time in *Provence*. He never could get to read it but by ſtealth; his Father debarring him from ſo uſeful a Study, made him the more eager on't, and thus unwittingly gave him an excellent Education. Deſigning him for the Church, he made him ſtudy Theology, nay, put him into a Seminary. But natural Deſtination prevailed. Nothing could hinder him from proſecuting his favourite Study, either in the Gardens of *Aix*, or in the adjacent Fields, or among the Rocks and Cliffs.

He had very near as great a Paſſion for Anatomy and Chymiſtry, as for Botany. In ſhort, Natural Philoſophy purſued her Claim to him ſo vigorouſly, that ſhe ſoon ejected Theology, which had unjuſtly gained Poſſeſſion of him. He was encouraged by the Example of an Uncle of his, a very able Phyſician, and in great Vogue: his Father's Death too, which happened in 1677, left him intirely free to follow his own Inclination. And accordingly the very next Year he perambulated the Mountains of *Dauphiny* and *Savoy*, from whence he brought a great many choice Plants, which began his Herbal.

Botany is not a ſedentary idle Science, that can be attained at one's Eaſe by the Fire-ſide, like Geometry, Hiſtory, *&c.* A Botaniſt muſt ſcour the Mountains and Foreſts, climb ſteep Rocks and Precipices, venture down Abyſſes. The only Books that can thorowly inſtruct in this Matter, are ſcattered up and down the whole Face of the Earth, and not to be gathered up without Fatigue and Peril. Hence comes it that ſo few excel in this Science: a degree of Paſſion ſufficient to make a Virtuoſo of another kind, is

not ſufficient for making a great Botaniſt; beſides, there is required a Stock of Health that can follow it, a Strength of Body to anſwer it. M. *Tournefort*'s Conſtitution was lively, laborious, athletick; an exhauſtleſs Fund of unaffected Gayety ſupported him in his Travels, and both in Body and Mind he was cut out for a Botaniſt.

In 1679, he began his Journey to *Montpellier*, where he greatly improved himſelf in Anatomy and Medicine. Though the Phyſick Garden, which *Henry* IV. founded in this City, abounds with great Variety of Plants, it fell ſhort of M. *Tournefort*'s Expectation: he went about gathering Phyſical Herbs for above ten Leagues round *Montpellier*, and brought with him a noble Crop of Vegetables unknown to the very Natives of the Place. But even theſe Walks being too confined to ſatisfy his Curioſity, he ſet out for *Barcelona* in *April* 1681; and arriving in the Mountains of *Catalonia*, he was reſorted to and followed by the Phyſicians of the Country and young Students in Medicine, juſt like the ancient Gymnoſophiſts, who led their Diſciples into the Deſerts, where they kept their Schools.

The high Mountains of the *Pyrenees* were too near, not to tempt him to pay them a Viſit. Yet he well knew, that all the Subſiſtence he ſhould meet with in thoſe vaſt Solitudes would be mere Hermit's Fare; and the wretched Inhabitants, from whom he was to have even that, were fewer in number than the Robbers that haunt thoſe Places. Many a time was he ſtript by the *Spaniſh* Miquelets; which at laſt put him upon a Contrivance how to conceal a little Money on ſuch Occaſions: he incloſed ſome Ryals in a Loaf of Bread ſo black and hard, that as ſharp-ſighted and ravenous as the Rogues were, they never took it from him, nor ſuſpected the Deceit. His predominant Inclination made him ſurmount every thing; thoſe frightful and almoſt inacceſſible Rocks

which

which ſurrounded him on every Side, were in his Eye a magnificent Library, wherein he had the Pleaſure to find whatever his Curioſity required, and where he paſſed his Time moſt deliciouſly.

Toward the Cloſe of the Year 1681, he returned to *Montpellier*, and from thence went home to *Aix*; where he diſtributed into his Herbal all the Plants he had picked up in *Provence*, *Languedoc*, *Dauphiny*, *Catalonia*, the *Alps* and the *Pyrenees*. Every body can't conceive that the Pleaſure of ſeeing ſuch Numbers of them, all intire, in perfect good Condition, orderly diſpoſed in large Books of white Paper, was to him a ſufficient Recompence for whatever they had coſt him.

M. *Fagon*, the Queen's chief Phyſician, was always very ſtudious of Plants, as one of the moſt curious Parts of Natural Philoſophy, and the moſt eſſential of Medicine. M. *Tournefort*'s Name reached him from ſo many different Places, and ſtill with ſo much Uniformity, that he was deſirous to get him to *Paris*, the general Rendevouz of almoſt all the bright Spirits of the Kingdom. To this end, he ſpoke to Madam *Venelle*, Sub-Governeſs to the Dauphin's Children, who was well acquainted with M. *Tournefort*'s Family. She wrote to him to come to *Paris*, and in 1683, preſented him to M. *Fagon*, who that very Year procured him the Place of Botanick Profeſſor in the Royal Garden of Plants, eſtabliſhed by *Lewis* XIII. for the Inſtruction of young Students in Medicine.

This Employ did not prevent his going ſeveral Voyages. In *Andaluſia*, a Country abounding with Palm-Trees, he endeavoured to find out the Truth of what has been ſo long talked of, concerning the Amours of the Male and Female Palm, but could diſcover nothing certain; ſo that thoſe ancient Amours, if any ſuch there be, continue ſtill a Myſtery. In *Holland* and *England* he gained the Eſteem

of

of many famous Botaniſts: inſomuch that M. *Herman*, the celebrated Profeſſor of Botany at *Leyden*, would fain have reſigned his Place to him. He wrote to M. *Tournefort*, in the Beginning of the laſt War, very preſſingly to accept of it: his Love to the Science he profeſſed, made him chuſe for a Succeſſor, one that was not only a Foreigner, but of a Nation then in enmity with his own. He promiſed M. *Tournefort* a Penſion of 4000 Livres from the States-General, with hopes of an Augmentation when he was better known. Though the Stipend belonging to the Place he was then in, was but a very ſlender one, yet out of love to his Country he refuſed ſo advantageous a Proffer. He added to this another Reaſon, among Friends, namely, that he thought the Sciences were at leaſt in as high a Degree of Perfection in *France*, as in any other Country. That's not a Virtuoſo's true Country, where the Sciences don't flouriſh: His was not ungrateful. The Academy of Sciences being in 1691, intruſted to the Care of the Abbot *Bignon*; one of the firſt Inſtances he gave of his Authority, was to aſſociate into this Company Meſſieurs *Tournefort* and *Homberg*, though he knew neither of them but by Fame.

In 1694, appeared M. *Tournefort*'s firſt Work, intitled, *The Elements of Botany*, printed at the *Louvre* in three Volumes. The Deſign of it was to bring into Order that prodigious Number of Plants ſo confuſedly ſcattered all over the Earth, and even beneath the Waters of the Sea; and to diſtribute them into Genera and Species, ſo as to make the Knowledge of them eaſy, and ſpare the Memory from being overloaded with infinite Numbers of Names. This Order, ſo neceſſary, is no way eſtabliſhed by Nature's ſelf, who has preferred a noble Confuſion to the Conveniency of the Philoſophers. And 'tis their Buſineſs, almoſt in her Deſpight, to diſpoſe the Vegetable World into Method, and form a Syſtem of Plants.

Plants. As this muſt needs be a Work of the Brain, 'tis eaſily foreſeen there will be Contrariety of Opinions, nay, that ſome will be for no Syſtem at all. That which has been pitched upon by M. *Tournefort*, after a long and learned Diſcuſſion, conſiſts in regulating the Genus of Plants by their Flower and Fruit put together; that is, all Plants, which are reſembling in thoſe two Particulars, ſhall be of the ſame Genus: after which, the Differences, whether of the Root, the Stalk, or Leaves, ſhall conſtitute their different Species. Nay, M. *Tournefort* went further; over and above the Genera, he has placed Claſſes to be regulated by the Flowers only; and he was the firſt that had this Thought, which is of far greater Uſe in Botany than can preſently be imagined: for as yet there are found but fourteen different Figures of Flowers, which muſt be imprinted in the Memory. Thus, for example, ſuppoſing you have before you a Plant in Flower, whoſe Name you are ignorant of, you preſently ſee to what Claſs it belongs in the foregoing Book of the Elements of Botany: ſome Days after the Flower appears the Fruit, which determines the Genus in the ſame Book, as the other Parts give the Species; ſo that in a Moment is found both what Name M. *Tournefort* gives it with reſpect to his own Syſtem, and what Names have been given it by other eminent Botaniſts, either with reſpect to their particular Syſtems, or without any Syſtem at all. This puts a Man in a way to ſtudy ſuch or ſuch a Plant in the Authors that have treated of it, without danger of aſcribing to one Plant what they may have ſaid of another, or of aſcribing to another what they may have ſaid of it. A prodigious Eaſe this Method muſt be to the Memory; for by thus retaining only fourteen Figures of Flowers, you deſcend to 673 Genera, which comprehend 8846 Species of Plants, either of Land or Sea; which were all that were known

at

at the Time this Book was publiſhed. What would a Man do, were he obliged to know in the firſt inſtance all theſe 8846 Species, and that too by the different Names the Botaniſts have been pleaſed to impoſe on them? What I have been here ſaying, would require ſome Reſtrictions or Explications; but this has been already done in the Hiſtory of 1700, where M. *Tournefort*'s Syſtem has been more copiouſly treated of.

It ſeemed to be very much approved of by the Majority of the Phyſicians. He was indeed attacked in ſome Things by M. *Ray*, a celebrated *Engliſh* Botaniſt and Natural Philoſopher: M. *Tournefort* publiſhed an Anſwer in 1697, being a *Latin* Diſſertation addreſſed to M. *Sherard*, another ingenious *Engliſhman*. The Diſpute was carried on without the leaſt Gall, nay, with extreme Politeneſs and Good-breeding on both Sides, which is a Thing to be obſerved. Perhaps you'll ſay, the Subject was ſcarce worth while to be warm for; the Queſtion being only, whether the Flowers and Fruits were ſufficient to deſignate the Genera, whether ſuch a certain Plant was of this or that Genus. 'Tis no ſuch uncommon Thing, however, for Men, eſpecially the Learned, to fly into a Paſſion upon light Occaſions. M. *Tournefort*, in a ſubſequent Work, beſtows great Praiſes on M. *Ray*, and even on his Syſtem of Plants.

He took his Degree of Doctor of Phyſick of the Faculty of *Paris*, and in 1698, publiſhed a Book, under the Title of, *A Hiſtory of ſuch Plants as grow about* Paris, *with their Uſe in Medicine.*

You may well think, he that had been in ſearch of Plants as far as the *Alps* and *Pyrenees*, beſtowed no ſmall Pains on thoſe in the Neighbourhood of *Paris*, after he was ſettled there. Botany would be but a mere Curioſity, did it not refer to Medicine: the Botany too of a Man's own Country ſhould be chiefly

chiefly ſtudied; not only becauſe Nature has taken care to furniſh each Country with ſuch Plants as are proper in the Maladies of the reſpective Inhabitants, but becauſe they are more readily come at, and are full as prevalent as thoſe that come from abroad, which are ne'er the better for being far fetched. In this Hiſtory of Plants growing about *Paris*, M. *Tournefort* muſters up all their different Names, and then gives their Deſcriptions, their chymical Analyſes made by the Academy, and their beſt approved Virtues. This Book alone is ſufficient to wipe away the Aſperſion caſt ſometimes on Phyſicians, as if they did not care for Medicaments drawn from Simples, becauſe they are too eaſy, and have too quick an effect. 'Tis certain, M. *Tournefort* in this Work produces great Numbers, yet are they for the moſt Part diſregarded, and by a Sort of Fatality they are ordained to be much coveted, and but little uſed.

Among M. *Tournefort*'s Works, may be reckoned a Book, or at leaſt a Part of a Book, intitled, *Schola Botanica, ſive Catalogus Plantarum, quas ab aliquot annis in Horto Regio Pariſienſi ſtudioſis indigitavit Vir clariſſimus Joſephus Pitton de Tournefort, Doctor Medicus, ut & Pauli Hermanni Paradiſi Batavi Prodromus, &c. Amſtelodami* 1699. An *Engliſhman*, whoſe Name was *Simon Wharton*, compoſed this Catalogue of Plants, taught him by M. *Tournefort*, under whom he had ſtudied Botany three Years.

His Elements of Botany having had all the Succeſs the Author himſelf could wiſh for, he publiſhed it in *Latin*, for the Benefit of Foreigners, in the Year 1700, with Additions, under the Title of *Inſtitutiones Rei Herbariæ*, in three Vol. in 4°. Whereof the firſt contains the Names of Plants diſpoſed according to the Author's Syſtem, and the other two their Figures in curious Copper Plates. Prefixed to this Tranſlation is a large Preface or Introduction to

Botany, wherein, beſides an ingenious and ſolid Eſtabliſhment of the Principles of M. *Tournefort*'s Syſtem, there is a very accurate and agreeable Hiſtory of Botany and Botaniſts. You may well ſuppoſe he took delight in a Taſk that illuſtrated the Object of his Love. And yet was he not ſo attached to Plants, but that he had almoſt an equal Fondneſs for all the other Curioſities of Phyſicks, figured Stones, curious Marcaſſites, extraordinary Petrifications and Cryſtallizations, Shells of all Sorts. His Love of Stones was the more conſiſtent with his Love of Plants, in that he took Stones to be Plants that vegetate and have Seeds; nay, he had a good mind to extend this Syſtem to the very Metals; and thus, as much as in him lay, he transformed every thing into what he himſelf loved beſt, Vegetables. He alſo made Collections of Habits, Arms, Tools and Inſtruments of remote Nations, which though not the immediate Work of Nature, become philoſophical in a Philoſopher's Hands. Of all together he form'd a Muſæum worth 50000 Livres. So great an Expence would have caſt a Blemiſh on the Life of a Philoſopher, had it not been purely directed to a philoſophical End. It evinces, that M. *Tournefort*, in ſo narrow a Fortune as his was, could not beſtow much on Pleaſures that are more frivolous, and yet a great deal more ſought after.

M. *Tournefort*'s Qualities make it eaſy to be imagined he was the fitteſt Man in the World to be an excellent Traveller: by this Term I mean not thoſe who barely travel, but thoſe who not only have a moſt extenſive Curioſity, which is a pretty rare thing to be met with, but alſo, what is rarer, a certain Gift of Clearſightedneſs. Philoſophers ſeldom ſcour about the World, and ſuch as do, are generally no great Philoſophers; which makes a Philoſopher's Travels to be extremely valuable. We therefore count it an Honour to the Sciences, the King's ordering M.

Tournefort

Tournefort in 1700, to travel into *Greece*, *Aſia*, and *Africa*. He was likewiſe ordered to write as often as he could to the Count *de Pontchartrain*, who procured him all poſſible Accommodations in his Voyage.

M. *Tournefort*, accompanied by M. *Gundelſcheimer*, a conſiderable Phyſician, and by M. *Aubriet*, an eminent Painter, paſſed as far as the Frontiers of *Perſia*, gathering Simples, and making Obſervations all the Way. Other Travellers go by Sea as much as they can, becauſe the Sea has more Conveniencies; and when they go by Land, they chuſe the moſt beaten Roads: Contrariwiſe, M. *Tournefort* and his Companions went by Sea as little as poſſible, and on Land they always choſe untrodden-Paths, and ſtruck into Places, till then deemed impracticable. You will by and by read, with a Pleaſure mixed with Horror, an Account of their Deſcent into the Grotto of *Antiparos*; that is to ſay, into three or four frightful Abyſſes one under another. M. *Tournefort* was highly delighted to ſee therein a new kind of Garden, whoſe Plants were all different Pieces of growing Marble, and which, according to all the Circumſtances their Formation was attended with, muſt needs have vegetated.

In vain had Nature withdrawn herſelf into ſuch deep and inacceſſible Places to work on the Vegetation of Stones: theſe bold Curioſo's of ours caught her, one may ſay, in the very Fact.

Africa was compriſed in the Deſign of M. *Tournefort*'s Voyage; but the Plague then raging in *Egypt*, obliged him to return from *Smyrna* into *France* in 1702. This was the firſt Obſtacle that put a ſtop to his Progreſs. He came home, as was ſaid by a great Wit on a brighter, though leſs uſeful Occaſion, *laden with the ſpoils of the Eaſt*. He brought away, beſides an Infinity of different Obſervations, 1356 new Species of Plants, great Part whereof came

naturally under ſome one of the 673 Genera he had eſtabliſhed: for all the reſt he was obliged to create but twenty-five new Genera, without any Increaſe of Claſſes; and this ſhews the Conveniency of a Syſtem, wherein ſo many exotick unexpected Plants, ſo eaſily entered. Of theſe he made his *Corollarium Inſtitutionum Rei Herbariæ*, printed in 1703.

When he was returned to *Paris*, he had Thoughts of reſuming the Practice of Phyſick, which he had ſacrificed to his Voyage into the *Levant*, at a Time when he began to be at the Top of the Profeſſion. Experience ſhews, that in all Things which depend on the publick Taſte, eſpecially in this Kind, Interruptions are dangerous: the Approbation of Men muſt be forced, and requires nothing leſs than perſevering to the End. Mr. *Tournefort* therefore found it no eaſy Matter to renew the Thread he had dropt; beſides, he was obliged to perform his former Exerciſes belonging to the Royal Garden: to theſe he joined alſo thoſe of the Royal College, where he had the Place of Profeſſor in Medicine; the Functions of the Academy too required ſome time: laſtly, he was deſirous to perfect the Relation of his Voyage into the *Levant*, of which he had only made a rough Draught, intelligible to none but himſelf. The Hurry and Labours of the Day, which made the Repoſe of the Night more neceſſary to him, did on the contrary oblige him to paſs the Night in other Labours: and if one may ſo ſay, it was his Misfortune to be of a ſtrong Conſtitution, which allowed him to take a great deal on himſelf for a long Time together, without feeling any ſenſible Inconvenience. But at length his Health began to fail, and yet he did not favour himſelf e'er the more. When he was in this bad State, he happened to receive a very violent Contuſion on his Breaſt, which he preſently conceived would ſhorten his Days. He languiſhed

a few

a few Months, and then died, the 28th of *December* 1708.

By his laſt Will and Teſtament he bequeathed to the King his Cabinet of Curioſities, for the Uſe of the Learned: his Books of Botany he left to the Abbot *Bignon*. This ſecond Article, no leſs than the firſt, demonſtrates his Love of the Sciences: 'tis making a Preſent to the Sciences, to make one to him that watches over them ſo carefully, and favours them ſo tenderly.

In the Relation of his Voyage into the *Levant*, you will find, beſides all the Learning we have hitherto repreſented M. *Tournefort* to be Maſter of, a vaſt Knowledge of Ancient and Modern Hiſtory, and an unbounded Erudition, which we have ſaid nothing of, ſo far are our Elogiums from Flattery. One prevailing Quality oftentimes makes us overlook others, which yet deſerve their Share of Praiſe, and to be ſet in a proper Light.

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A VOYAGE INTO THE *LEVANT*:

By the KING's expreſs Command.

The Occaſion and Deſign of this Voyage.

THE Count *de Pontchartrain*, Secretary of State, to whoſe Care the Academies are committed, and who is ever intent upon promoting the Sciences, mov'd his Majeſty, towards the End of the Year 1699, to ſend abroad into foreign Countries ſome Perſons that were capable of making pertinent Obſervations, not only upon the natural Hiſtory, and the old and new Geography of thoſe Parts, but likewiſe in relation to the Commerce, Religion, and Manners of the different People inhabiting there

The King, by whoſe Command I had formerly performed ſome Voyages in *Europe*, was pleas'd to pitch upon me for this of the *Levant* likewiſe. That great Prince, who by his Protection and Beneficence is ever contributing to the Advancement of all the noble Sciences, being already exceedingly pleaſed with the curious Diſcoveries, which, under his Auſpices, the Gentlemen of the Royal Academy of

Sciences have from time to time made in the moſt diſtant Climates: the King, I ſay, caus'd it to be ſignified to me, that I muſt ſet out for the *Levant*, there to make Remarks on every thing worthy notice.

I was overjoy'd at this farther Opportunity of gratifying the ſtrong Paſſion I always had to travel into remote Places, where, by perſonally ſtudying Nature and Men, a much ſurer Foundation is laid, than by reading in one's Cloſet. I beg'd M. *de Portchartrain* to let me have the chuſing of the Perſons who were to accompany me in the Execution of this Deſign.

I wanted a couple of ſtanch Men that could be depended upon, and who were of a humour to ſhare with me the Inconveniences inſeparable from long Journeys. Nothing is ſo diſmal, as to fall ſick in a Country where one knows no body, and where Phyſick is unknown. It frets a Man too, to ſee fine Objects, and not be able to take Draughts of them; for without this help of *Drawing*, 'tis impoſſible any account thereof ſhould be perfectly intelligible. By a ſingular good Fortune, and which anſwer'd all my Wiſhes, I found in the Perſons of Meſſieurs *Gundelſcheimer* and *Aubriet* two real Friends; the one an excellent Phyſician, the other as good a Painter. M. *Gundelſcheimer*, a Native of *Anſpach* in *Franconia*, is at this time Counſellor and Phyſician to the Electoral Prince of *Brandenburgh*. To an extreme Paſſion for Natural Hiſtory, he has join'd a complete Knowledge of Vegetables and Phyſicks in general. I am beholden to his Care for great part of the ſcarce Plants which I ſhall mention in the courſe of this Work.

M. *Aubriet* of *Chalons* in *Champagne* is no leſs induſtrious than ſkilful in painting in Miniature the Plants of the Royal Garden. Nothing has hitherto been ſeen ſo beautiful in that way: and accordingly

his Ability has merited him the Place of *Painter of the King's Cloſet*.

Secure that theſe Gentlemen were my Well-wiſhers, I preſented them to M. *L'Abbé Bignon*; whoſe marvellous Taſte for all the Sciences made him long ago ſenſible how neceſſary it was to go and aſcertain one's ſelf upon the ſpot, concerning what the Ancients knew of Natural Hiſtory, and principally of Vegetables. And indeed, after having rang'd under their reſpective *Genus's* all ſuch as are already known, what could a Man do more advantageous for Botany, than to enrich it with new *Species*, particularly ſuch as were made uſe of by the ancient Phyſicians in the Cure of Maladies?

Some time afterwards, M. *de Pontchartrain* fix'd our Departure for the ninth of *March*, 1700. He wrote a Letter to M. *L'Abbé Bignon*, Preſident of the Royal Academy of Sciences, to let him know that the King had order'd me to go into *Greece*, to the Iſlands of the *Archipelago*, and into *Aſia*; to make diligent Search after things relating to Natural Hiſtory; to inform my ſelf touching the ſeveral Diſtempers and Medicaments in thoſe Countries; to compare the ancient Geography with the modern; and that his Majeſty had granted me an Aſſiſtant, as likewiſe a Painter, and would defray all the Charges of our Voyage.

This Letter was read in the Aſſembly the 16th of *February*. The Society expreſs'd a great deal of Joy at an Undertaking which promis'd ſo well for Phyſicks, and which ſhew'd how much his Majeſty had at heart the perfecting the different parts thereof. At the ſame time M. *L'Abbé Bignon* propos'd to them M. *Gundelſcheimer*, who was unanimouſly accepted, and his Letters were expedited in quality of the Academy's Agent, to aid me in my Labours. He thank'd the Society at the firſt Meeting, and was preſent at all the reſt till the day of our depar-

ture, which was the ſixth of *March*, when we took our leave of them, and afterwards went to *Verſailles*, to receive the laſt Orders of M. *de Pontchartrain*, and of the King's chief Phyſician. M. *Fagon*, who ſo diſtinguiſhingly poſſeſſes that Poſt, not content with having oftentimes ſpoken to the King concerning the Advantages that might accrue from ſuch a Voyage towards the illuſtrating of Natural Hiſtory, was farther pleas'd to introduce me to his Majeſty; who with his wonted Goodneſs accepted a [*a*] Book which he had given me leave to dedicate to him.

The 9th of *March* we ſet out in the Flying-Coach, and reach'd *Lyons* in ſeven days and a half. Here we ſaw the Collection of rare Plants, which M. *Goiffon* obſerv'd in the *Alps*. That learned Phyſician promiſes the publick not only a Hiſtory of the Vegetables growing in the Neighbourhood of *Lyons*, but alſo ſeveral uncommon Obſervations in Anatomy; and above all, ſuch as concern the Structure of the Ear. M. *Goiffon* brought us acquainted with Father *de Colonia*, Library-Keeper of the Jeſuits, a learned Antiquary. He has collected, in a very ſhort time, an amazing number of *Greek* and *Latin* Medals, Idols, Utenſils ſerving for the Heathen Sacrifices, Weights and Meaſures of the Ancients, Taliſmans; and in fine, every thing that regards polite Antiquity.

The 16th of *March* we fell down the *Rhone* to *Condrieu*, a Village in *Dauphiny*, ſeven Leagues from *Lyons*, and two from *Vienne*. The next day we lay at *Pouzin*, a little Town four Leagues below *Valence*.

AIX. The 18th we went aſhore at *Avignon*, from whence we ſet forward for *Aix*, a Day's Journey from *Avignon*. Without being partial to the place of my Nativity I ſpeak it, *Aix* for

[*a*] Inſtitutiones Rei Herbariæ.

its

its bigneſs is one of the beſt-built agreeable Cities in all *France*. After I had embrac'd my Relations, we went and paid our Reſpects to M. *de Boyer d'Aiguilles*, Counſellor in Parliament: and however curious his Pictures are, we were leſs affected by them than by his own perſonal Merit. That learned Magiſtrate not only excels in the Knowledge of Antiquity, but is endow'd with that exquiſite Taſte for *Drawing*, which gives ſuch an additional Luſtre to the Great Men in that kind. M. *d'Aiguilles* has caus'd to be grav'd part of his Collection, upon a hundred large Plates, after the Originals of *Raphael*, *Titian*, *Michael Angelo*, *Paul Veroneſe*, *Corregio*, *Carrachio*, *Tintoret*, *Guido*, *Pouſſin*, *Bourdon*, *Le Sueur*, *Puget*, *Valentine*, *Rubens*, *Vandyke*, and other Maſters. That worthy Gentleman muſt permit me to tell the World, that ſome of thoſe Plates he grav'd with his own Hand; that the Frontiſpieces of the two Volumes, which compoſe the ſaid Collection, are of his own Invention; that the Ingravers, for the Truth of the *Contours*, and the Force of the Expreſſions, were directed intirely by himſelf. There cannot be a nobler Diverſion for a Man of Quality, who, over and above, ſo worthily diſcharges the Duties of his high Station.

M. *De Thomaſſin Mazaugues* is another Counſellor of the Parliament of *Provence:* a Gentleman of diſtinguiſhed Merit, who puts us in hopes of a Collection of Letters by M. *de Peyreſc*, which in Manuſcript have been handed about through the whole Kingdom. That indefatigable Man left above 100 Letters all of his own Hand-writing, as M. *Spon* obſerves. It is confidently reported, that M. *de Peyreſc*'s Heirs, for one whole Winter, made uſe of the Papers they found in his Cloſet for Firing to warm themſelves. Better had it been to have burnt Cedar, or the Wood of Aloes: Enough of both theſe Nature every day produces; but ſuch

a Man as M. *de Peyreſc* the World perhaps may never ſee.

Among the other Literati of our Town is reckon'd M. *Gautier*, Prior *de la Valette*; that great Aſtronomer, ſo prais'd by *Gaſſendus*. [*a*] *Scaliger* and [*b*] *Caſaubon*, who were not over laviſh of their Encomiums, agree that M. *de Raſcas de Bagarris*, Cloſet-Keeper to *Henry* IV. was one that underſtood all the antique Monuments wonderfully well. We muſt not forget *Hannibal Fabrot*, an eminent Lawyer, and who was a perfect Maſter of the *Greek* Tongue, and thorowly knew the Oriental Hiſtory, as is apparent from the Verſions he made of ſome Volumes of the *Byzantine* Hiſtory, and his learned Notes upon the moſt obſcure Paſſages. Father *Thomaſſin* and Father *Cabaſſut*, Prieſts of the Oratory, will for ever be an Honour to the City of *Aix*. Their Erudition was unbounded, as likewiſe was that of Father *Pagi* a Cordelier, one of the profoundeſt Chronologers of the laſt Age.

There are few Cities in the Kingdom, or perhaps in *Europe*, where there have been more Cabinets of Curioſities: nay, at this very time there are very fine things to be ſeen, eſpecially at the Intendant M. *le Bret*'s. Hardly any Ship comes from the *Levant* to *Provence*, but either the Merchants or ſome of the Sailors bring with them Medals, grav'd Stones, or other Rarities of Antiquity; which they eaſily find vent for, becauſe the Parliament and the other ſuperior Courts being held at *Aix*, the Country is oblig'd to repair thither as the Centre of Buſineſs.

MARSEILLES. The 27th of *March* we arriv'd at *Marſeilles*. The firſt thing I did was to wait upon the Commiſſioners of Trade, to whom I imparted the Orders M. *de Pontchartrain* had charg'd me with. There being no Ship ready to ſet out

[*a*] Scalig. Opuſcula. [*b*] De Satir. Poeſi.

for

for the *Levant*, we had time enough to view the Beauties of that City, and to admire the Alterations which have been made there in this Reign. If they go on building in the ſame magnificent manner, *Marſeilles* will ſoon recover the Luſtre it had in the time of the *Greeks* and *Romans*: for all that we ſee there of the old Town is the Work of later Times, which even then had a tang of the *Gothick* Ignorance and Barbariſm.

Strabo [*a*], the exacteſt of the antient Geographers, as great an Admirer as he was of the *Aſiatick* Buildings, wherein nothing was uſed but Marble and the glittering Granate, deſcribes *Marſeilles* as a City very handſomly built, and of a conſiderable Largeneſs, diſpos'd in manner of a Theatre round a [*b*] Haven naturally form'd by Rocks. Peradventure it was yet more ſuperb before the Reign of *Auguſtus*, under whom *Strabo* liv'd: for that Author, ſpeaking of *Cyzicus* as one of the braveſt Cities of *Aſia*, has this Obſervation, That it was beautify'd with the ſame Ornaments of Architecture, as had been formerly ſeen at *Rhodes*, *Carthage*, and *Marſeilles*.

There are not to be found any Remains of that ancient Splendor: it were but labour loſt to look for the Foundations of *Apollo*'s and *Diana*'s Temples, which its Founders, the [*c*] *Phoceans*, had erected there. All that we know of the matter is, that thoſe Edifices were in the higheſt part of the Town. Neither can we find the place where *Pytheas* fix'd his famous [*d*] Needle, for determining the Elevation of the Pole of *Marſeilles*. *Pytheas*, who was of this Town, and who flouriſh'd in *Alexander*'s time, was, according to *Gaſſendus*, the

[*a*] Rerum Geog. lib. 4. [*b*] Λαχύδων. Euſtath. ad Dionyſ. Perieg. v. 75. Ibid. lib. 12. [*c*] Κλίσμα δὲ ἐστὶ Φωκαίεων ἡ Μασσαλία. Strab. Rer. Geog. lib. 4. [*d*] Γνώμων. Strab. ibid. lib. 2.

ancienteſt of all the Men of Letters that the Eaſt produc'd. Glorious it is for *France*, as M. *Caſſini*, the beſt Aſtronomer of our Age, obſerves, to have given Birth to a Perſon capable of carrying his Speculations to a point of Subtilty, which the *Greeks* had not then been able to attain, though they aſſum'd to themſelves the Invention of all Sciences.

Marſeilles may not only boaſt of having given the Sciences Induction into *Gaul*, but likewiſe of having form'd one of the three moſt famous Academies in the World, and of having ſhared her Scholars with *Athens* and *Rhodes*. [*a*] *Marſeilles* was reſorted to from all parts, for the Study of the *Belles Lettres* and Philoſophy. The *Romans*, on account of its Politeneſs, ſent their Children to be educated there; and the *Gauls*, who were not over proud of that Virtue, were ſo delighted with the *Greek* Tongue, which was ſpoken in its Purity at [*b*] *Marſeilles*, that they made uſe of it even in their publick Acts.

Tho' the People of *Marſeilles* at preſent make Trade and Commerce their principal Occupation, yet it is a Place that often produces very ingenious Men in every reſpect. 'Tis with juſt reaſon that *France* has admired the Eloquence of M. *Maſcaron* Biſhop of *Agen*. The Chevalier *d'Hervieu* was well ſkill'd in the Oriental Tongues. M. *Rigord* is eminent among the Antiquaries, as is Father *Feuillee*, a *Minime*, among the Aſtronomers. Father *Plumier* of the ſame Order, and of the ſame Town, has immortaliz'd himſelf by the Diſcovery of above nine hundred Plants, which had eſcap'd the Diligence of other Travellers into *America*. He died toward the cloſe of the Year 1704, at *Port St. Mary* over againſt *Cadiz*, where he was waiting for Paſſage to *Peru*, by the King's Order.

[*a*] Tacit. in Vit. Agr. cap. 4. [*b*] Strab. Rer. Geog. lib. 4.

We were not long at *Marſeilles* e'er we went to ſee the laſt Performances of M. *Puget*, an admirable Sculptor. great Painter and excellent Architect [*a*]. He was born at *Marſeilles* in 1623, of Parents who had not Eſtate enough to keep up their Name. The happy Diſpoſitions he had for *Drawing*, diſcovered themſelves as ſoon as he could well hold a Pencil. At fourteen Years of Age he was put out to the Sieur *Roman*, the ableſt Sculptor and beſt Shipwright; who, after two Years, was ſo ſatisfy'd with his Diſciple, that he left it to him intirely to build a Gally of conſiderable magnitude, and likewiſe to do the carving part. After this Specimen, young *Puget* ſet out for *Italy*, and tarry'd about a Year at *Florence*, where he wrought half a dozen graven Stands for Candleſticks by the Great Duke's Order. This would have procur'd him more conſiderable Work, if the ſtrong Deſire he had to ſee *Rome* had not induc'd him to quit that Court. At *Rome* he apply'd himſelf intirely to Painting, and gave ſo well into *Peter de Cortona*'s Manner, that that eminent Artiſt happening one day to paſs by a Houſe where M. *Puget* had ſet out one of his Pictures for Show, he had the Curioſity to go in, and engag'd the Author to accompany him to *Florence*, whither he was ſent for to paint a Gallery for the Great Duke: but M. *Puget* ſoon went back to *Rome*, being promis'd by a certain Perſon, Agent to the Queen Mother, that he ſhould be employed by her Majeſty in drawing the fineſt Pieces of Antiquity. He acquitted himſelf perfectly well of this Commiſſion, and took ſuch a Reliſh for Painting, that he ſtaid there near fifteen Years; and had not come away then, but to look after what little Matters his Father had left him. The Duke *de Brezé*, Grand Admiral of *France*, order'd him to make a Model of as noble a Ship as he could invent: which

[*a*] *M.* Puget's *Elogium*.

Model was follow'd, and the Ship was named the *Queen*. He then invented thoſe beautiful Galleries, which Foreigners have ſo much admir'd, and but faintly imitated. He drew ſome Pieces at *Thoulon*, a St. *Felix* in the Church of the Capuchins, an Annunciation for the Dominicans, and another Picture which is in the Cathedral. At *La Valette* near *Thoulon* are ſeen three Pieces of his; one at the high Altar, repreſenting St. *John* writing the Apocalypſe; St. *Joſeph* in the Agony of Death; and St. *Hermentarius*.

At *Marſeilles* he painted, for the Church *de la Majour*, the baptizing of *Clovis*, and that of *Conſtantin:* but that Piece of his call'd the Saviour of the World, is, if poſſible, more beautiful. The Jeſuits have in their Houſe at *Aix* two Paintings by this excellent Man, the Annunciation, and the Viſitation of the Virgin. The Education of *Achilles* is the laſt thing he did: it remains in his Son's Gallery.

M. *Puget* had, in 1657, ſo dangerous a Fit of Sickneſs, that after his Recovery he was adviſ'd by his Friends and Phyſician never any more to meddle with Painting. But how was it poſſible to check ſo lively a Fancy, ſeconded by ſuch capable Hands? However, whether it was becauſe Sculpture was eaſier to him, or that he had a mind to go on with the Models he was then upon purely for his Diverſion, he never apply'd himſelf any more to Painting. Some time afterwards he began that fine Gate of the Town-Houſe of *Thoulon*, whoſe two * *Termini* under the Balcony the Marquis *de Seignelay* was ſo pleas'd with, as to propoſe to the King to have them brought to *Verſailles*. The Arms of

* *Figures, the upper part like a human Shape, and ending in a Pedeſtal; call'd* Termini *by the Ancients who uſed them for Boundaries, and number'd them among their Gods. The* French *call them* Termes.

France in Baſſo-Relievo of Marble was another piece of Work done about the ſame time by M. *Puget*, and is one of the chief Ornaments of the Town-Houſe of *Marſeilles*.

He came to *Paris* in 1659, being invited thither by M. *Girardin*; who for ſome time employ'd him at his Seat of *Vaudreuil* in *Normandy*, to make two large Figures; which M. *le Pautru* was ſo taken with, that he advis'd M. *Fouquet* to make uſe of ſo great a Maſter in the Works of *Vaux-le-Vicomte*. Marble being a ſcarce Commodity at *Paris*, that Miniſter, who had an exquiſite Taſte for every thing that was excellent, order'd M. *Puget* to go to *Italy*, and buy up as many Blocks of Marble as he pleas'd: by this means he was the firſt Man that made that beautiful Stone ſo familiar to us. While he was at *Genoa* freighting three Shipload of it, he carv'd that noble *Hercules*, which is now at *Seaux*, leaning on a Shield charg'd with Flower-de-luces. The News of that Miniſter's Diſgrace kept him at *Genoa* longer than he propos'd. He left there two admirable Figures, St. *Sebaſtian* and St. *Ambroſe*, placed among the Pillars of the Cupola of St. *Peter de Carignan*. Under that of St. *Ambroſe*, he has repreſented the bleſſed *Alexander Sauli*, a Prelate of an exemplary Life, whoſe Anceſtors founded that Church. M. *Puget* likewiſe acquired great Fame by his Piece of the Virgin, which is in the Palace of *Balbi*.

The Duke of *Mantua* about the ſame time caus'd him to make a Baſſo-Relievo of the Aſſumption, which drew thither the Cavalier *Bernini*; and that great Man allow'd it to be a complete Piece. The Duke left nothing unattempted to engage M. *Puget* in his Service, and promis'd him ſome conſiderable Poſts in the Government; but died ſoon after.

Maria Sauli, a Nobleman of *Genoa*, who after the Example of his Anceſtors has expended great Sums

for

for adorning the Church of St. *Peter de Carignan*, pray'd M. *Puget* to make a Model of a Canopy for the great Altar. This Work ſhews to what a degree of Perfection that incomparable Man had carry'd Architecture. Whilſt he was preparing to execute it, M. *Colbert*, upon M. *Bernini*'s Character of him, oblig'd him to come to *France* by the King's Command; where his Majeſty honour'd him with a Penſion of 1200 Crowns, in quality of Sculptor, and Director of the Works which regarded the Shipping and Gallies. M. *Puget*, deſirous to go upon things of a longer duration, after having done his Duty in that reſpect, undertook a Baſſo-Relievo of *Alexander* and *Diogenes:* it is the grandeſt Piece of Sculpture he ever perform'd; but he did not finiſh it till a little before he died. *Milo Crotonienſis* was the firſt and fineſt Performance of M. *Puget* that ever came to *Verſailles:* Anguiſh and Rage are imprinted upon the Viſage of *Milo*; every Muſcle of the Body is expreſſive of the Strugglings of that ſturdy Prize-fighter, to diſingage one of his Hands caught faſt within the Trunk of a rifted Tree, which he was trying to pull in pieces; whilſt with the other he is tearing up by the Roots the Tongue of a Lion that was going to devour him behind.

The Marquis *de Louvois*, Super-Intendant of the Buildings after M. *Colbert*'s Death, wrote to M. *Puget*, that his Majeſty was deſirous he would undertake a Groupe, to accompany that of *Milo*. M. *Puget* made the Model of his *Andromeda*, but finding himſelf indiſpos'd he caus'd one of his Diſciples to rough-hew it; and after he himſelf had finiſhed the ſame, it was preſented to his Majeſty by his Son. The King not only honour'd him with the Character of a moſt excellent Sculptor, but likewiſe ſtiled him Inimitable.

Some Years afterwards, paſſing through *Marſeilles*, I told M. *Puget* that the Figure of *Andromeda* was thought

thought to be too ſmall, and that *Perſeus* look'd a little oldiſh for ſo young a Hero. He anſwer'd me very calmly, that one of his Men named *Verrier*, who was ſince grown very eminent in Statuary, had in the rough-hewing made the Figure of *Andromeda* a little too ſhort; but yet that there would be found in it the ſame Proportions as in the *Venus* of *Medicis*. As for that of *Perſeus*, added he ſmiling, the Down on his Cheeks denotes him to be of no ſuch advanc'd Age.

M. *Puget* has preſerv'd his Father's final Work, namely, the Bas-Relief of St. *Charles*, wherein the Plague of *Milan* is repreſented in ſo moving a manner. This beautiful Piece was long ago beſpoke by the Abbot *de la Chambre*, Curate of St. *Bartholomew*: but it was very late e'er M. *Puget* finiſh'd it. His Son has, in Wax, the Equeſtrial Figure of the King, which was to have been erected in the Royal Square at *Marſeilles*, of which likewiſe his Father had drawn the Plan. M. *Lauthier* a celebrated Lawyer, and M. *Girardon* his Majeſty's Scupltor in chief, have ſome Sea-Pieces done with a Pen by M. *Puget*: they are perfectly charming.

Equally happy in Invention, Fecundity of Fancy, Nobleneſs of Taſte, and Correctneſs of Deſign, he animated the very Marble, and made it as it were breathe: The hardeſt Stones ſoften'd and grew tender under his Chizzel, and acquir'd from his Hands that Flexibility which is the eſſential Character of Fleſh, and which makes you ſee it even through the very Drapery. This Briſkneſs of Fancy, join'd to ſuch lively and natural Expreſſions, is a Gift from Heaven not to be attain'd by any Study. How many Figures do we meet with, to the laſt degree correct, and yet as cold and ſtiff as the Marble or Braſs they are made of! M. *Puget* died at *Marſeilles* in 1695, aged Seventy Two Years.

The

The Arſenal and the Gally-Dock are well worth the ſeeing. The Grandeur of the King, and the Vigilance of M. *de Pontchartrain*, are conſpicuous in every corner thereof. The Armory is one of the nobleſt and beſt-order'd of the whole Kingdom. The Rope-Yard, in its kind, yields not to the fineſt Work-houſes of the Dock. The very Spinning-places for Sails, the Smithy, the Sheds for Oars, all confeſs the exact Regularity and conſummate Neatneſs of M. *de Montmor*, Intendant of the Gallies.

This Intendant does not take cognizance of the Affairs of Commerce: they are within the Juriſdiction of the Intendant of Juſtice, who ſits as Chief of the Chamber of Commerce; a particular Court, conſiſting of the Echevins, and a certain number of the greateſt Traders of *Marſeilles*. This Chamber gives a Penſion of 18,000 Livres to our Embaſſador at the Porte, to maintain the Rights ſtipulated to *France* for the *Levant*-Trade They pay 6000 Livres yearly to the Intendant, as Judge Commercial; and beſides all this, they allow conſiderable Salaries to the *French* Conſuls and their Chancellors in the Sea-ports of the *Levant*. Thoſe Conſuls are properly *Long-robed Swordmen*, if one may uſe that Expreſſion; and the Chancellors are national Notaries. The Chamber is often oblig'd to extraordinary Expences, eſpecially in Preſents to the Baſhaws on their Arrival in the Sea-ports, and in making good the Damages frequently ſuffer'd by the *French* from the Oppreſſion and Extortion of the *Turks*.

This Chamber not only fetches up its Charges, but makes vaſt Advantages of the Conſulary Duties paid in the *Levant*, by ſuch Commodities as are laden where there are *French* Conſuls: Theſe Duties are paid to the Deputies of each Port, and they account for the ſame to the Chamber of Commerce at *Marſeilles*. Theſe Gentlemen had for ſome time

the Nomination of the Conſuls: the Court has now taken it out of their hands, and the Commiſſioners in all their Tranſactions are ſubordinate to the Miniſter who has the Super-Intendance of Commerce.

The *French* never had ſo conſiderable a Trade to the *Levant* as now. It rivals, nay exceeds that of all other Nations, through the good Management and Oeconomy ſettled therein by M. *de Pontchartrain:* our Merchandizes yield quick Returns in thoſe parts, when they are of the quality requir'd. There needs no prodigious Genius to carry on this Trade, but a great deal of Probity and Honeſty: all Buſineſs there goes through the hands of the Jews. The Cuſtom of the Country muſt be comply'd with; that is to ſay, we muſt truſt them with our Effects, ſell them according as they adviſe, buy up Goods of the *Levant*, and barter ours juſt as they think convenient. The Jews make all the Bargains; for which they have Brokerage, and there's an end of the matter: So that if a Man is prudent, he need not doubt growing rich; eſpecially if he avoids Commerce with the *Greek* Women, who are the moſt dangerous Traders in the World.

The Shops of the Coral-Merchants, the Druggiſts Ware-houſes, the Sugar-bakers, the Manufacturers in Gold, Silk, and thoſe of Soap, are worthy of a Traveller's Obſervation.

There are no Coral Merchants but at *Marſeilles* and *Genoa:* thoſe of *Marſeilles* have much the greater Dealings; the whole Eaſt is fill'd with their Necklaces and Bracelets. This has been a ſtanding Commerce for many Ages: we are aſſur'd by *Pliny*, that the *Gauls* wanted Coral at home to adorn their Arms, having ſent it all away to the *Indies*, where it was recommended by the Prieſts as a Preſervative againſt all Dangers. The Coral that was got on the Coaſt of *Provence* about the Iſles of *Hieres*, and on the Coaſts of *Sicily*, was moſt in eſteem. There are

ſtill

ſtill ſome Fiſheries of Coral in thoſe parts; but the greateſt of all is towards *Africa*, about the *Baſtion de France*, from whence 'tis ſent to *Marſeilles*.

M. *Salade*, one of the principal Coral-Merchants there, ſhew'd us ſome very fine Pieces of that Commodity, both rough and wrought Wrought Coral ſells for about five Livres an Ounce: I have of ſeveral Colours in my Scrutore, common red, as well as pale and deep red; roſe-colour, fleſh-colour, white, red and white, fillemot, gridelin; this laſt is brought from *America*. But what is very remarkable, is a pretty large piece of Coral I have ſeen growing upon a broken piece of Earthen Ware: which demonſtrates, that Sea-Plants are not nouriſh'd like thoſe which grow on the Land. What Nutrition can the Coral derive from a Brickbat, a piece of human Skull, a broken Glaſs-Bottle, a hard Flint-Stone, a dry Shell? Coral has been taken up from the bottom of the Sea, ſticking naturally upon all the forenamed Subſtances. I have given my Thoughts on this Subject in the Second Volume of *Memoirs of the Royal Academy of Sciences*, Anno 1700. p. 27.

As for Drugs, you find in the Port of *Marſeilles* every valuable one that comes from *Smyrna*, *Aleppo*, and *Alexandria*; that is to ſay, the beſt Scammony, Caſſia, Rhubarb, Storax in Tears, (*i. e.* in Drops or Grains) Storax liquid, Myrrh, Frankincenſe, Bdellium, Tamarinds, Galbanum, Opoponax, Sagapenum, white Balſam *alias* Opobalſamum, Pepper, Cinnamon, Sal Ammoniac, and a multitude of other things. Yet, ſince the *Dutch* have made ſuch powerful Settlements in the *Eaſt-Indies*, much of the Trade of *Marſeilles* and *Venice* is fallen off. The *Weſt-India* Drugs come to *Marſeilles* directly, or by the way of *Cadiz*: theſe are the Ipecacuana, the Quinquina, Ginger, Caſſia of the Iſlands, Indigo, Rocou, Balſam of *Peru*, Balſam of *Capivi*, &c.

At

PONTUS EUXINUS or
THE BLACK SEA

VALACHIA
BULGARIA
ROMANIA
PART OF GRECIA
PART OF THE MORE
NATOLIA
ASIA MINOR
ARMENIA
GEORGIA
THE MEDITRRANEAN SEA
ISLE OF CYPRUS

formerly calld

Sea of Marmora or Propontis

C. Pisello

Constantinople

Adrianople

Angora

Aleppo

Trebisond

Amasia

Amasra

Sinope

Carsa

Cerasonte

Tripoli

Teflis

Erivan

Erzeron

Mt. Ararat

R. Danube

R. Boristhenes

R. Halys

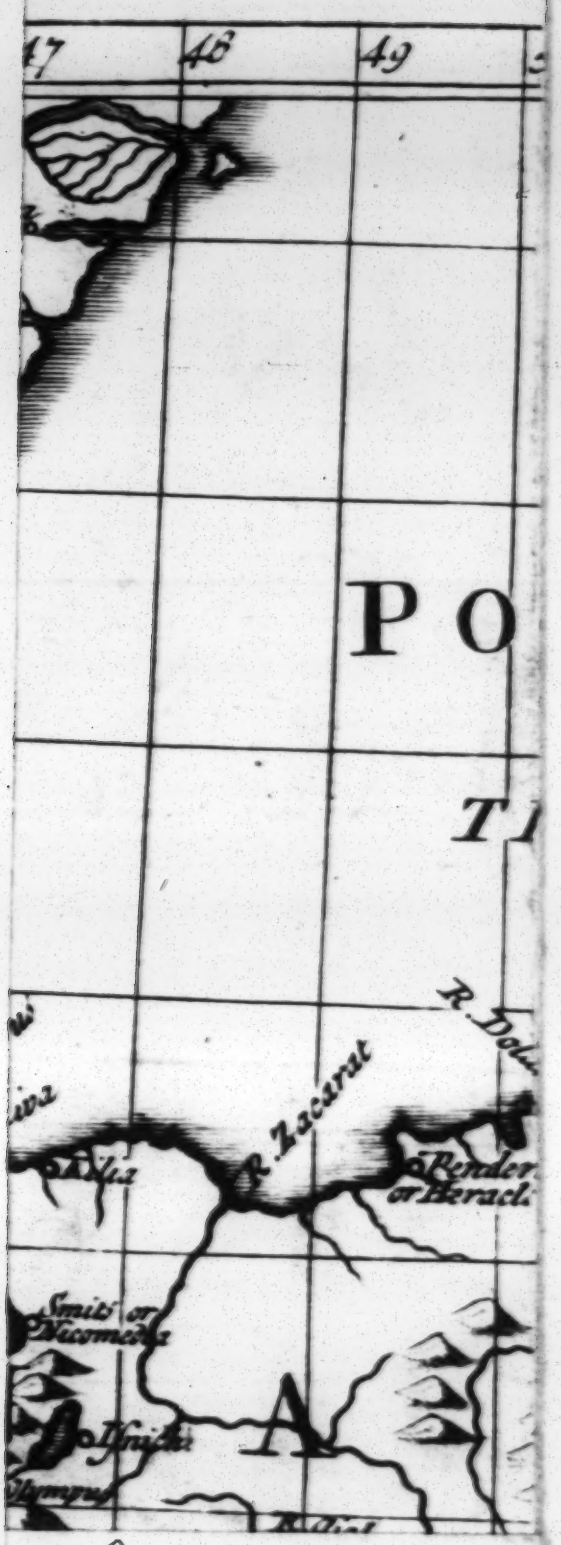
R. Euphrates

R. Tigris

R. Araxis

A Map of so much of The ARCHIPELAGO, & Coast of the BLACK SEA, NATOLIA, ARMENIA and GEORGIA; as is Necessary for the better Understanding Mr. Tourneforts Travels

By I. Senex.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46
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P O
T
R. Dol
R. Zacarat
Smit or
Nicomedia
A

At *Marſeilles* they refine to perfection the Sugar of our *American* Plantations: the Soap-Trade is likewiſe very conſiderable, as appears from the Conſumption not only of the Oils of *Provence*, but likewiſe thoſe which are fetch'd from *Candia* and *Greece*.

After we had view'd every thing of Note in *Marſeilles*, we took a turn into the Country adjoining, the Wind not as yet permitting us to proceed on our Voyage. The *Chartreuſe* is a ſtately well-contriv'd Edifice: the Burghers Houſes, which are call'd *Baſtides*, are only remarkable for their Number; and ſtand ſo thick together among the Vines, the Olive and the Fig-Trees, that they make an agreeable Landſkip.

The Soil of *Marſeilles* is a well-cultivated Garden. Being naturally lean and hungry, they take care not to loſe the leaſt Dab of Dirt in the whole City; nay, they make advantage of the very Excrements of the Gally-Slaves, by placing at one end of the Gallies proper veſſels for receiving a Manure ſo neceſſary to the Country. The Major of the Gallies makes conſiderable Gain of this ſort of Commodity, which by warming the cold and huſky Land, produces excellent Grapes, good Olives, and the beſt Figs in the world.

As for us, whoſe prevailing Paſſion was Simpling, we were perpetually upon the hunt all round the City, and more particularly in that ſandy Plain which extends it ſelf along the Sea, from the Butt of the little *Monredon* to that call'd the great *Monredon*. We went likewiſe and viſited the Iſles of the Caſtle of *Yf*, [*a*] *Pomegues*, [*b*] *Ratonneau*, *de Maire*, *Pibouten*, *Riou*, *Conclu*, *Collefareno*, *Jarret*.

In fine, after having waited for a [*c*] Northweſt Wind to carry us to *Candia*, we left the Port of *Marſeilles* the 23d of *April*; but the Wind being

[*a*] *Or* St. John. [*b*] St. Stephen. [*c*] Miſtral.

too freſh, we tarry'd among the Iſles, and put not to Sea till the next day about eleven in the morning. Our Bark, which went by the name of the *Holy Ghoſt*, was commanded by one *Carles*, an honeſt Tar; who landed us in the Port of *Canea* the 3d of *May*, without touching any where in our Paſſage. So quick a Voyage happens but rarely. We run 1600 Miles in nine days, leaving the Iſland of *Malta* half-way behind us.

The Length of Miles is not preciſely determin'd in the *Levant*, eſpecially at Sea, where they are lengthen'd or ſhorten'd as every one pleaſes. I never yet met with two Pilots that were of the ſame mind; ſome reckoning no leſs than 1800 Miles from *Marſeilles* to *Candia*, and others allowing but 1500: We follow'd the moſt common Opinion. which is 1600. 'Tis much the ſame thing with reſpect to the Land: there are places where the Miles are ſo ſhort, that ſcarce four of 'em ſhall make a *French* League; moſt commonly three are enough. Hence ariſes the Difference, or Correſpondence, that is found to be between the Meaſures of the Ancients and thoſe of the Moderns. In the Eaſt they know nothing of Geometry, or the Art of ſurveying Land; and indeed Land may be purchas'd there ſo very cheap, that they don't give themſelves the trouble to meaſure it with any exactneſs.

LETTER

LETTER I.

To Monſeigneur the Count de Ponchartrain, *Secretary of State*, &c.

My Lord,

PURSUANT to your Commands, I give you a particular Account of what we obſerv'd in *Candia*, that fam'd Iſland ſo well known in former Ages by the name of *Crete*. The Letters which I had the honour to write to you when I was upon the ſpot, are ſince my Return grown, as it were under my Pen. You gave me leave to inſert ſome Touches of Erudition, to heighten the Subjects therein treated of. I fancy ſuch Additions will make 'em leſs tireſome. What can a Man ſay of a Country inhabited by *Turks*, if he is confin'd to what he ſees of it in its preſent Condition? Almoſt their whole Life is ſpent in Idleneſs: to eat Rice, drink Water, ſmoke Tobacco, ſip Coffee, is the Life of a *Muſſulman*. The Speculative Sort (of which there are not many) employ themſelves in reading the Alcoran, conſulting the ſeveral Interpreters of that Book, thumbing over the Annals of their Empire: what's all this to us? The things which attract Strangers thither, muſt be a Search after Antiquities, Study of Natural Hiſtory, Commerce. Relations of the *Levant* would be but dry ſtuff, if a Man were to deſcribe nothing but the preſent State of the Provinces under the *Ottoman* Domination.

Deſcription of the Iſland of Candia.

The Paſſion my ſelf and Friends had for the Diſcovery of Plants and ancient Monuments, made us think the Voyage very long from *Marſeilles* to *Candia*, the firſt Iſland of *Greece* which we were to land

at, according to your Lordſhip's Orders. And yet it was next to impoſſible to have a happier or ſhorter Voyage. The Wind was conſtantly in our Stern, and in nine days we reach'd *Canea*.

CANEA. You know, my Lord, that the *Venetians* purchas'd this City, together with the reſt of *Candia*, in 1204. They were in poſſeſſion of *Canea* till 1645. [*a*] *Iſſouf* the Captain-Baſhaw coming before the Place with eighty Ships, and as many Gallies, [*b*] took it in ten days time. Sultan *Ibrahim* caus'd him to be ſtrangled after his Return to *Conſtantinople*, that he might have the Confiſcation of his Wealth, which however could not be very conſiderable. He [*c*] had juſt ſucceeded to that famous *Muſtapha* whom Sultan [*d*] *Mourat* ſo tenderly lov'd, as to deſire to die in his Arms.

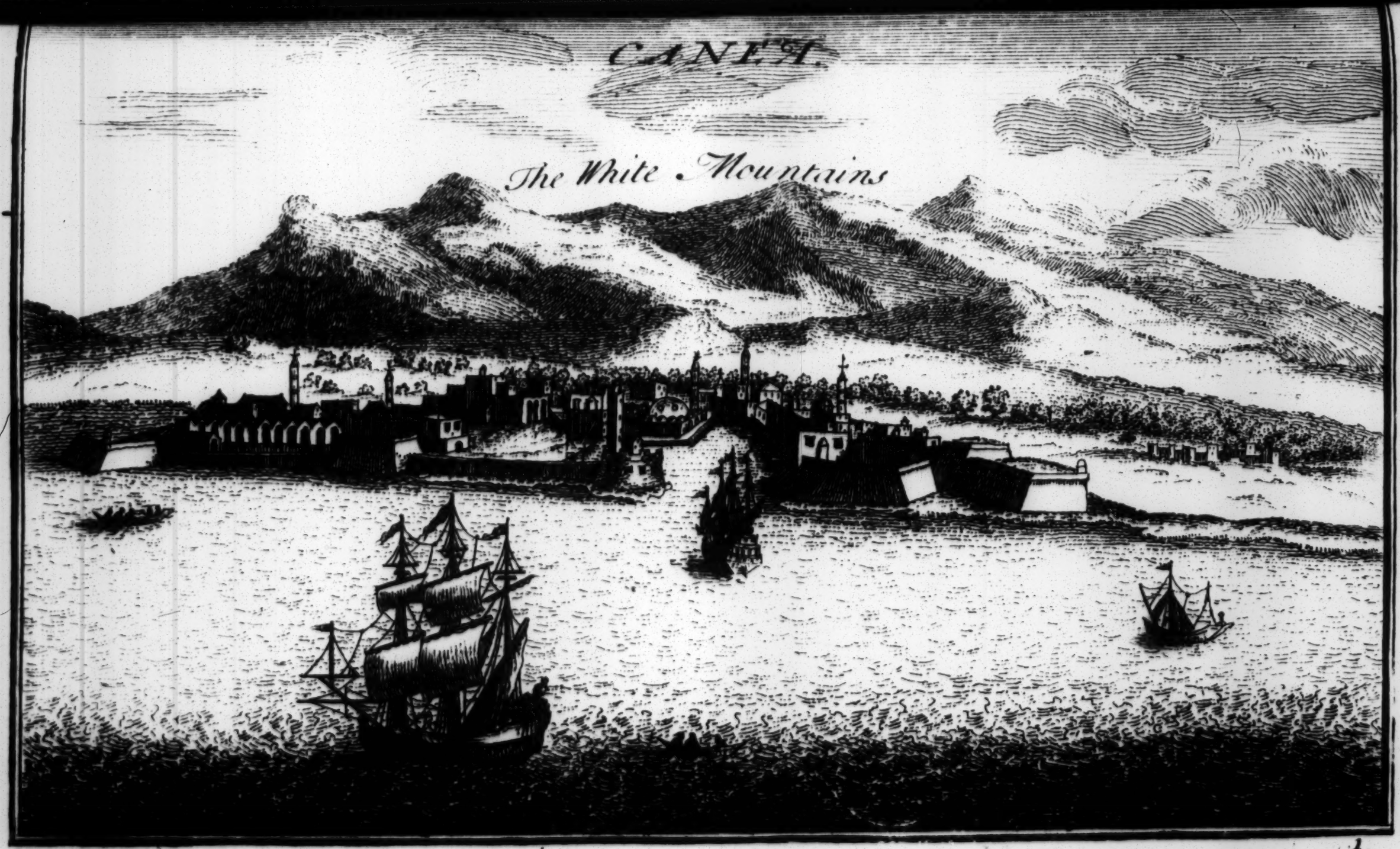
At this time *Canea* is the ſecond Place of the Iſland. Beſides its being not ſo big as *Candia*, the [*e*] Viceroy of that City commands over the Baſhaw of *Canea*, and him too of *Retimo*. The whole Iſland pays obedience to theſe three Generals, and each has his reſpective Province. There are not reckon'd to be in *Canea* above 1500 *Turks*, 2000 *Greeks*, 50 *Jews*, 10 or 12 *French* Merchants, a Conſul of the ſame Nation, and two Capuchins who are their Chaplains. The Body of the Place is good; the Walls well fac'd with Stone, and well terraſs'd, defended by a deep Ditch, and there is but one Gate land-ward.

The *Venetians*, who had caus'd this City to be fortify'd with great care, might eaſily have retaken it in the laſt War, had they but laid hold of the Diſorder the *Turks* were in, when the Chriſtians came before it. There were hardly 200 Men in the Town fit to bear Arms, and the greateſt part were [*d*] Renegadoes: that is to ſay, Fellows without either

[*a*] *That is*, Joſeph. [*b*] Chardin's Voyag.
[*c*] Du Loir's Voyag. [*d*] Amurath IV. [*e*] Beglerbey.
[*d*] Bourma.

Faith

CANET.



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Faith or Fidelity, neither *Turk* nor Chriſtian; who always ſide with the ſtrongeſt, and ſeek for nothing but Plunder. If General *Mocenigo*, inſtead of loſing eighteen Days in threatning the *Turks*, and ſummoning them to ſurrender, had fir'd briſkly on the Place, he had doubtleſs carry'd it; whereas the Breach was not made till after the Baſhaw of *Retimo*, who was known to be a good Officer, had thrown Succours into it. Add to this, the *French* Deſerters, who, after their Commander M. *de St. Paul* was kill'd with a Cannon-ſhot, being fed with nothing but [*a*] Biſcuit-duſt full of Mouſe and Rat-dung, went over to the Enemy in a Fit of Deſpair, which brave Men are often driven to by want of Neceſſaries. They ſhould likewiſe have landed at *la Culata*, the further end of the Gulph of *la Suda*, which the *Venetians* are even at this day maſters of; and then have entrench'd on the adjoining Eminences, inſtead of leaving them to be poſſeſs'd by the Baſhaw of *Retimo*, who inceſſantly haraſs'd the Beſiegers with his Detachments. The *Venetians*, no doubt, believ'd that *Candia* would be ſuccour'd by Sea, and did not think it convenient for their Fleet to remove from the Coaſt of [*b*] *St. Odero*. A Couple of Frigats well arm'd had been ſufficient to block up the Port of *Canea*.

This Port, tho' expos'd to the North Wind, (or the *Tramontaine*, as they call it in the *Mediterranean*) would be a pretty good one, were it carefully look'd to. There are ſtill to be ſeen the Ruins of a noble Arſenal built by the *Venetians*, towards the left hand at the further end of the Baſon. All that remains, is the Arches of the Work-houſes where they fitted up their Gallies. The *Turks* intirely neglect the repairing of Ports and Walls of Towns. They take a little more care of the Fountains, becauſe they

[*a*] Friſope. [*b*] St. Theodore.

are great Water-Drinkers, and their Religion obliges 'em very frequently to waſh every part of their Body. The Entrance of the Port of *Canea* is defended on the left by a ſmall Fortreſs, where there is a Light-houſe. The Caſtle, which is on the right beyond the firſt Baſtion, is quite ruin'd. After you are paſt the Light-houſe, there is a very handſom Moſque, with a low round Dome. The Front conſiſts of ſeveral Arches, bearing as many ſmall Domes of the ſame profile as the great one. The Houſe of the *French* Capuchins ſtands by this Moſque: their Chapel is a Room ill built, worſe furniſh'd, ſerv'd by two Friers of the Province of *Paris*; one of theſe bears the Name of Superior, and the other repreſents the reſt of the Community. The Chamber of Trade allows them 140 Crowns yearly; and they receive the Charity of our Conſul, Merchants, and Sailors.

As for the Houſes, they are here, as every where elſe in the *Levant*, very ordinary: the beſt are but two Stories high, of which the firſt (that is, the Ground-Floor) ſerves for a Parlour, Ware-houſe, Cellar, and Stable. The Walls are Brick-Work, with Free-ſtone Angles. From the firſt Floor you aſcend to the ſecond by an almoſt perpendicular wooden Ladder: this ſecond Floor is divided into different Apartments, according to the Capacity of the Place, and cover'd Terrace-wiſe, but without either Brick or Plaiſter, only ſome Deal-Boards put together like a Cieling, ſupported by Joiſts of Oak laid two or three foot aſunder: outward it is cover'd with a Lay of Earth temper'd like Mortar and well beaten, and then pav'd with ſmall Flint Stones and Pebbles. The Terrace is made a little ſloping, for the Rain to run off. In fine Weather they walk, and in the great Heats will lie, on theſe Terraces. You ſee to what a pitch of Perfection the *Candiots* have carry'd the Art of Building. Theſe Coverings muſt be

be repair'd every Year. Beſides theſe Terrace-Roofs, every Houſe has commonly another ſmall Terrace on the ſame Floor with the ſecond Story: 'tis properly but an open Room, adorn'd with ſome Pots of Flowers, and is of great benefit to their Health; for moſt of the Houſes of the Town being turn'd to the North, they ſhut the Windows when the Wind ſits in that Corner, and open the door of the Terrace which faces the South. Contrarywiſe they ſhut that Door, and open the Windows to the North, as ſoon as ever the Southerly Winds, ſo dangerous throughout the *Levant*, begin to be felt: theſe Winds are ſometimes ſo hot, that they ſuffocate People in the open Fields.

The Country about *Canea* is charming, between the Town and the firſt [*a*] Mountains: ſo is it likewiſe all the way between the Town and the Gulph of *la Suda*; nothing but Foreſts of Olive-Trees, as high as thoſe of *Toulon* and *Seville*: theſe never die in *Candia*, becauſe it never freezes there. The Foreſts are diverſify'd with pleaſant Fields, Vineyards, Flower-gardens, purling Streams, ſhaded with Myrtle and Laurel.

M. *Truilhart*, on whom your Lordſhip confer'd the Place of Conſul of *Canea*, entertain'd us at his Houſe with great Civility. He aſſur'd us, that in the Year 1699, the Iſland yielded 300,000 [*b*] Meaſures of Oil; of which the *French* bought 200,000 at *Canea*, *Retimo*, *Candia*, and *Girapetra*, the only places where they take in Freight. The Crop of Oils fail'd that Year in *Provence*, and the Ports of *Candia* were crouded with Ships from *Marſeilles*, to fetch Supplies for the Soapmakers there.

The ordinary Meaſure of Oil weighs at *Canea* eight Oques and a half; at *Retimo* it weighs ten: the

[*a*] Ὄρος Τίτυος. Strab. Rer. Geog. lib. 10.
[*b*] Miſtaches.

Oque is three Pound two Ounces, which makes 400 Drachms, according to the Eaſtern way of Reckoning. The Pound is 128 Drachms, and the Drachm is 60 Grains. The beſt Oils of the Iſland are thoſe of *Retimo* and *Canea:* the *Girapetra* Oils are black and muddy, becauſe before they empty their Veſſels, they take a ſtick and ſtir up the Sediment, and ſo ſell the Oil and the Lees all together. In 1700, the Oils were worth but 36 to 40 Parats a Meaſure, or at moſt but an [*a*] Abouquel, which is worth 44 Parats at *Canea*, and but 42 at *Retimo*. The Eagerneſs of our Merchants, notwithſtanding your Lordſhip's Orders that no Ship ſhould go out of its turn, rais'd the Market to 60 or 66 Parats the Meaſure: theſe Parats are a Silver Coin of a baſe Allay, worth about ſix *French* Farthings, or eighteen Deniers of *Provence*.

Beſides the Foreſts of Olive-Trees, there are abundance of Gardens about *Canea*, planted juſt like all the reſt in *Turky*, without Order, Symmetry, or Neatneſs. In theſe neglected Orchards, the Trees produce but ſorry Fruit; and indeed they plant no other, nor do they know what Grafting means. Their Figs are inſipid, and the Melons almoſt as bad. We went to ſee the [*b*] Governour's Houſe at *Varrouil*, the Garden there being cry'd up for a Terreſtrial Paradiſe. Before I deſcribe it, I muſt obſerve to your Lordſhip, that *Varrouil* was once the handſomeſt Village in all the Iſland. It was burnt by the *Turks* during the laſt Siege of *Canea*, to prevent the *Venetians* ſettling there. The *Greeks* of *Canea* were all oblig'd to go and lie every night at this Village, or rather Suburb, and return'd again the next morning at a certain hour; and but for the Lowneſs of

[*a*] *A Crown* Dutch, *which anſwers to one of our Crown-Pieces* French. *The* Abouquel *has alſo another Name,* Aſlani, *from the Figure of a Lion, which the* Turks *call* Aſlan.

[*b*] Diſdar.

their Circumſtances, the Government would have made them rebuild it. Nothing is now to be ſeen there but Ruins and Demolitions made by the Fire. The Deſtruction of *Varrouil* was of no uſe to any but the *French*, who ruin'd themſelves there in Luxury and Riot.

The Governour's Garden is a little Wood of Orange-Trees, Lemons, aud Cedars, intermix'd with Plumb, Pear, and Cherry-Trees. The Orange-Trees here are as ſtrong and vigorous as any in the beſt [*a*] Gardens of *Portugal*, tho' not near ſo carefully look'd to: for tho' they're burden'd with either dead or ſuperfluous Branches, they put forth with profuſion Bunches of Flowers, cluſtering upon one another in large heaps. They cultivate in *Portugal* none but that excellent ſort of Orange, call'd throughout *Europe* the *Portugal* Orange, and which the *Portugueſe* themſelves call [*b*] *China* Orange: it is not known in *Candia*, or any where elſe in *Turky*. In this Country every Man is content with what he finds in his Garden, juſt as it comes up ſpontaneous and without Culture. The common Orange of the *Levant* is a large ſweet or rather inſipid [*c*] Orange, with a thick Rind, bitter, and as it were ſpungy. They raiſe here ſome Citrons, which are a fine Fruit when they are candy'd, but the Natives know not how to go about it. The Governour's Garden was kept, or rather neglected, by a *Greek* [*d*] Monk; a Wretch without a Shirt to his back, who could neither read nor write, any more than three or four of the ſame Fraternity, who were almoſt eaten up with the Itch. The poor Creatures preſented us with ſome Orange-Branches full of Flowers and Fruit: and we put them in a way to cure themſelves, by uſing Brimſtone.

[*a*] Quintas, *in* Portugueſe. [*b*] Naranca da China.
[*c*] Malus Aurantia major, C. B. Pin. 436. [*d*] Caloyer.

In

In our Return to *Canea*, we were almoſt poiſon'd with the abominable Stench from the Burying-places. The World knows, that the *Turks* inter their Dead upon the Highways: this Practice were extraordinary well, did they dig the Graves deep enough. *Candia* being a very hot Country, theſe Smells are very offenſive under the Wind. The *Turks* place a Stone at each end of the Grave, ſometimes a Pillar of Marble crown'd with a Turbant inſtead of a Capital: this is never done but to Perſons of ſome Rank.

I can't forbear mentioning here, how aſtoniſh'd M. *Gundelſcheimer* and my ſelf were in our firſt Walk. Being landed at *Canea*, we had ſcarce paid our Reſpects to the Conſul, but we haſten'd to the Gate of the Town, with the [*a*] Chancellor of the Nation, to ſee what rare Plants this fine Country of *Candia* produc'd, which we ſo much long'd for all the way from *Marſeilles*. There grows in the Streets of *Canea* a ſort of [*b*] *Juliane*, with a large Flower and ſhining Leaves, not to be deſpis'd: We flatter'd our ſelves we ſhould meet with ſome greater Rarity out of Town, but to our no ſmall grief we did not hit the right place. Along by the Walls on the right hand we paſs'd through a fat Soil, over-run with Clover-Graſs, and other very common Herbs. I fancy'd my ſelf at *Barcelona*; where, as at *Canea*, all the Ramparts are cover'd with thoſe yellow Flowers, which the *Greeks* knew not how to deſignate more properly than by the name of [*c*] *Golden Flowers*. Our Aſtoniſhment increas'd as we approach'd nearer the Sea, where we hoped to find ſomething that might recompenſe us for our Diſap-

[*a*] *M.* Eſmenard. [*b*] Heſperis Cretica Maritima, folio craſſo lucido, magno flore. [*c*] Chryſanthemem, flore partim candido, partim luteo, C. B. Pin. 134. & Chryſanthemum Creticum, Cluſ. Hiſt. 335.

pointment

pointment in other places. And indeed we began to chear up at ſight of a [*a*] prickly Acanthus, which we had never ſeen any of, but in the Gardens of *Europe*; and very often a Man is as much pleas'd with finding a rare Plant in its natural place of Growth, as to light of an unknown one.

This place is a Tract of Ground cover'd with the downy [*b*] *Polium* of the famous *Alpinus*, Profeſſor of *Padua*; who gave a Cut of it fifty Years ago, as a Plant different from that which *Bauhinus*, the celebrated Profeſſor of *Baſil*, had call'd by the name of [*c*] *Gnaphalium maritimum*. I can ſafely affirm, there's no difference at all between theſe two Plants. *Alpinus*, 'tis likely, had never ſeen the Plant of *Bauhinus*, tho' it is very common in *Italy* on the Sea-ſide. But to return to the Climate of *Canea*, we found nothing in that place we are ſpeaking of, except the prickly [*d*] Cichory and Thyme of *Crete*; which two Plants delight in Heath and Rocks. I was rejoic'd to meet here with the [*e*] Thyme of *Crete*, which ſome Years before I had obſerv'd growing about *Seville* and *Carmona* in *Andaluſia*. However, as we expected to find ſomething more curious than all this, our Diſcontent return'd at every ſtep we took: for in fine, my Lord, we went to *Candia* purely for the ſake of ſimpling, upon the Veracity of *Pliny* and *Galen*, who gave the Plants of this Iſland precedence of all others throughout the World. We ever and anon look'd at one another without opening our Mouths, ſhruggling up our Shoulders, and ſighing as if our very Hearts would break, eſpecially as we follow'd thoſe pretty Rivulets which water the beauteous Plain of *Canea*, be-

[*a*] Acanthus aculeatus, C. B. Pin. 383.
[*b*] Polium Gnaphaloides Proſperi Alpini Exot. 146.
[*c*] Gnaphalium maritimum, C. B. Pin. 263.
[*d*] Cicorium ſpinoſum, C. B. Pin. 126.
[*e*] Thymus capitatus, qui Dioſcoridis, C. B. Pin. 219.

ſet

ſet with Ruſhes and Plants ſo very common, that we would not have vouchſafed them a Look at *Paris*; we whoſe Imagination was then full of Plants with ſilver Leaves, or cover'd with ſome rich Down as ſoft as Velvet, and who fanc'd that *Candia* could produce nothing that was not extraordinary!

We afterwards met with what made us amends. The Neighbourhood of *Canea*, and chiefly thoſe high Mountains where they fetch their Snow in Summer, are the moſt fertile of the whole Iſland, and incomparably more to be valued than Mount *Ida*, or the Mountains of *Girapetra*: theſe of *Canea* not only afford whatever the others do, but likewiſe a multitude of Rarities not to be found elſewhere. *Theophraſtus* [*a*], *Strabo*, *Pliny*, and *Ptolomy* call'd them the white Mountains, on account of their being perpetually cover'd with Snow. From a Paſſage in *Solinus* it ſhould ſeem that the Mounts [*b*] *Cadiſtos* and *Dictymna* made part of thoſe Hills. Whatever [*c*] *Belonius* ſays to the contrary, [*d*] *Theopraſtus* and *Pliny* with juſt reaſon affirm'd Cypreſs-Trees to grow there naturally amidſt the Snow, as well as in the Valleys. *Belonius* did not give himſelf the trouble of going thither. They are now call'd the Mountains of *la Sfachia*, a Village of the ſame name, which is diſcern'd from the top of them, as you deſcend to the Sea Southward, and which has perhaps retain'd that of one of the ancienteſt [*e*] Towns in *Crete*, the Birth-place of the famous *Epimenides*. The People thereabouts are named *Sfachiots*, and are held to be the beſt Soldiers of that Iſland, and the moſt dextrous at their Bow.

[*a*] Τὰ λευκὰ καλούμενα ὄρη. Theophr. Hiſt. Plant. lib. 4. cap. 1. Ptol. lib. 3. cap. 17. Τὰ ὄρη λευκὰ. Strab. Rer. Geog. lib. 10. Albi Montes, Plin. Hiſt. Nat. lib. 16. cap. 33.

[*b*] Solin. Poli. hiſt. cap. 11. [*c*] Obſer. cap. 5.

[*d*] Theophr. & Plin. ibid. [*e*] Φαιστος. Strab. Rerum Geog. lib. 10.

The

B L

Stachys Cretica, la
tifolia Inst Rei herb
186.

The *Pyrrhick* Dance is ſtill in uſe among them, as will appear by and by.

A Search after Plants being one of our principal Buſineſſes, it would not ſeem improper to particularize here all thoſe which we obſerv'd about *Canea*. However, ſuch matters being what does not reliſh with every Body, and becauſe they would not only ſwell this Relation, but utterly break the Thread of it, I fancy 'twere better to reſerve this long Detail of Plants for a Work by it ſelf; and only here to give a Deſcription, with a Sculpture, of ſome ſuch as are ſingular and not known. 'Tis true, diverſifying the Subject is pleaſing in Relations of this kind; but a Man muſt keep within certain bounds, which can't be done when once he undertakes an Enumeration of the Plants of any Country: Notice muſt be taken of every Individual, tho' ever ſo common, that ſo the moſt ſkilful Botaniſts may the better form a Judgment of the Quality of each Country. For example, *Candia* has hardly a dozen Plants peculiar to it ſelf. The other Plants that grow there, in whatever numbers, are alſo to be found in the Iſlands of the *Archipelago*; nor are the greateſt part of them any Rarity in *Europe*. 'Twould be wrong to fancy that the *Levant* yields nothing but extraordinary Vegetables, ſince in *America* there grow Mallows, Fern, Nettles, Pellitory of the Wall, as they likewiſe do on the Coaſts of the Black Sea, among the ſcarceſt Plants.

Here follows a Deſcription of one of the moſt remarkable Plants about *Canea*.

Its Root is ligneous, crooked, a foot in length, reddiſh, inclining to brown, furniſh'd with Fibres not ſo deep, half a line in thickneſs, ſeven or eight inches long. The Stalks ate near two foot high, ſquare, two or three lines thick, cover'd with a white

STACHYS Cretica latifolia, Inſt. Rei Herb. 186.

white velvety Down; at each Knot two Leaves, three inches long, an inch and a half broad, roundiſh at their Baſis like a human Ear, leſſening inſenſibly to a ſort of bluntiſh Point. Theſe Leaves feel rough, they are wrinkled, full of Veins, greeniſh-white, wav'd, curled, moderately notch'd: they diminiſh conſiderably from the middle of the Stalk towards the top, and are not above an inch and a half long, and eight or nine lines broad; towards the Extremity of the Plant they are ſcarce half an inch in length. After theſe Leaves, along the Stalk and Branches grow Flowers diſpos'd in Rings, pretty cloſe to each other. Every Flower is a Tube, half an inch long, one line thick, with a hole towards the bottom, whitiſh, opening into two Lips of a Roſe-colour; the upper more than half an inch long, guttering, hairy on the back, obtuſe, and as it were cut ſloping at the point: the nether Lip of the ſame length, ſlaſh'd into three parts, the two of each ſide very ſmall, and the middlemoſt four lines long, and half an inch broad. The Cup is another Tube, half an inch long, white, cotton-like, widening into five points, purpurine, hard, and ſharp-pointed: they incloſe a Piſtile with four Embrios, ſurmounted by a Filament gridelin, forky, attended with ſome Chieves faſten'd in their firſt Formation to the innermoſt Edge of the Tube, or Pipe of the Flower. The Embrios afterwards come to be ſo many Seeds one line in length, roundiſh-back'd, pointed on the other ſide, blackiſh. The Flower has no Smell, and the Leaves without any notable Savour.

The propereſt places for herborizing about *Canea*, are *Calepo* [*a*], *St. George* [*b*], *St. Eleutherius* [*c*], a Monaſtery a mile and a half off, where ſome place the Epiſcopal See of *Cydonia*, tho' there are no Ruins of any great Antiquity there. According to

[*a*] Καλέπο. [*c*] Ἅγιος Γεώργιος. [*b*] Ἅγιος Ἐλευθέριος.

Strabo,

Strabo [*a*], *Cydonia* was a maritime Town ten miles from *Apteron:* now *Canea* is exactly that diſtance from *Paleocaſtro* [*b*], which is certainly the Town of *Apteron*, as we ſhall hereafter make appear. So potent a City as *Cydonia*, which us'd to turn the Balance to which ever ſide it eſpous'd, in the Conteſts between *Gnoſſus* and *Gortyna:* this *Cydonia* [*c*], I ſay, which ſingly withſtood the Force of thoſe two Cities link'd together to deſtroy it, muſt have had a good Haven, and conſequently Inhabitants ready at all times to lay Chains acroſs it, and hinder their Enemies from ſeizing it. Now in all that part there is [*d*] no other Haven but that of *Canea*, or that *la Suda*. Tho' *la Suda* ſeems ſtill to conſerve ſome Fragments of the Name of *Cydonia*, yet it is built in an Iſland, and not oppoſite to the *Lacedemonian* Territories in the *Peloponneſus*, by which [*e*] *Diodorus Siculus* and [*f*] *Strabo* fix'd the Situation of *Cydonia*. For the ſame reaſon, the Ruins of that Town muſt not be look'd for above *Culata*, at the bottom of *la Suda*, as ſome pretend; much leſs at *Paleocaſtro*, which is on one ſide of *la Suda*, where it ſeems *Ptolemy* has plac'd *Cydonia*. In ſhort, [*g*] *Pliny* poſitively decides the Poſition of that Town, ſince he marks it as over againſt three ſmall Iſlands, which doubtleſs are the Iſle of *St. Odero*, and the Rocks or Shelves of *Turluru*.

The City of *Cydonia* was beſieg'd to no purpoſe by [*h*] *Phalecus*, Prince of the *Phoceans*, who periſh-

[*a*] Rerum Geog. lib. 10. ΚΥΔΩΝΙΑ, Cydonia, Canea.
[*b*] Strab. ibid. [*c*] T. Liv. Hiſt. lib. 48.
[*d*] Κυδονία ϗ λιμὴν κλειςὸς. Scylax. Peripl. in voce Κρήτη.
[*e*] Bibliot. Hiſt. lib. 5. [*f*] Strab. ibid.
[*g*] Contra Cydoniam Leuca & duæ Budroæ. Plin. Hiſt. Nat. lib. 4. cap. 12.
[*h*] Pauſan. Deſcript. Grec. in Phocic. Diod. Sic. Bibliot. lib. 16.

ed there with his Troops: being hard preſs'd by [*a*] *Nothocrates*, ſhe ſent a Deputation to *Eumenes* King of *Pergamus*, who caus'd the Siege to be rais'd by one of his Generals. The Conqueſt of it was reſerv'd for [*b*] *Metellus*, to whom it yielded after the Defeat of *Laſthenes* and *Panares*. [*c*] In the Wars of *Auguſtus* and *Antony*, the *Cydonians* declar'd for the former, and after the Battel of *Actium* they receiv'd Marks of his Gratitude. Nothing does more Honour to *Cydonia*, than the ſtriking of Medals, with a proper Legend relating to the State of that Place, and with the Heads of *Auguſtus*, *Tiberius*, *Claudius*, *Nero*, *Vitellius*, *Veſpaſian*, *Domitian*, *Adrian*, and *Antoninus Pius*.

The 12th of *May* we went and lay at the Convent of the [*d*] *Trinity*, half a day's Journey from *Canea*, juſt by Cape *Melier*. Formerly this Convent had [*e*] a hundred Monks: at preſent there are not fifty, tho' 'tis the beſt Monaſtery of the Iſland, except that of *Arcadi*. Earch Monk pays ſeven Crowns to the [*f*] Capitation-Tax. The [*g*] Superior made us very welcome, according to the Cuſtom of the Oriental Chriſtians, to lodge the *Franks* in Monaſteries. It coſts a Man more when he goes away, than was expended on him while he ſtaid: but then he has the Conſolation of being among Chriſtians. The Revenues of this Convent conſiſt in Oil, Wine, Wheat, Oats, Honey, Wax, Cattle, Cheeſe, Milk. Sometimes the Crop of Olives is ſo great, that the Monks not being ſufficient to get it in, are forc'd to give half the Fruits on the Ground for gathering the other half: they

[*a*] Polyb. Legat. 79. [*b*] Flor. Rerum Roman. lib. 3. cap. 7. [*c*] Dion. Caſſius, lib. 51.

[*d*] Μοναστήρι τῆς ἁγίας Τριάδας.

[*e*] Caloyers, *as 'tis now pronounced; but it ought to be ſpelt* Calogers, *good old Men, from* καλὸς good, *and* γέρων old.

[*f*] Caratch, *or* Haratz, *Tribute*. [*g*] Ηγούμενος.

give

B L

Orchis Cretica, maxima, flore pallii Episcopalis forma Corell. Inst. Rei herb.

give Money for beating down ſuch as are on the Trees; but with their Poles they deſtroy half the young Shoots laden with Buds and Bloſſoms. They never prune or lop thoſe Trees, nor do they ever cultivate the Earth about them, but only to ſow ſome Seeds in it.

Here I might properly enough mention the Rule which theſe Monks follow; but your Lordſhip will give me leave to go on with the Relation of our Walk, and to keep againſt another time what Knowledge I have gain'd of the preſent State of the *Greek* Church. We took notice of many rare Plants growing about this Monaſtery, among which is a ſort of [*a*] *Orchis* with a Flower of a ſurprizing Beauty.

The Root conſiſts of two Knobs, white, fleſhy, almoſt oval, about fifteen lines long, full of Juice, more hairy than are the Knobs of thoſe of this kind, whoſe Fibres only iſſue from the lower part of the Trunk. The Trunk or Stalk we are ſpeaking of is about a foot high, four lines thick, adorn'd from the beginning like the Sheath of a Knife, with two or three Leaves of about three inches long, and near an inch and a half broad, veined, light green, much ſmaller along the Stalk, eſpecially in thoſe places where they are ſucceeded by Flowers. The Coiff, or upper part of theſe Flowers, conſiſts of five Leaves, three great and two ſmall; the great are ſix or ſeven lines in length, three or four in breadth, warping, ſharp-pointed, roſe-colour'd, ſtreak'd with green on the back: the two ſmall Leaves are plac'd alternately among the great; they are hardly three lines long, and a line in breadth. The Under-leaf of this Flower, which is larger and fairer than any of the

[*a*] Orchis Cretica, maxima, flore pallii epiſcopalis forma. Corol. Inſt. Rei Herb. 30.

reſt, is about fifteen lines long, and begins in form of a Pigeon's Breaſt, yellowiſh green, the Head inclining to green; the reſt of the Leaf is a ſort of a Biſhop's Cope, cut into three Parts, of which the middlemoſt is the leaſt, moderately indented and ſomewhat ſloping; the other two parts more picked. The Cope is of a dun colour, ſhag'd like Velvet, embelliſh'd with a ſort of a purple and brilliant, like the back of a Bee; two ſharp Eminences, greeniſh-yellow and nappy, riſing a little beneath, and on one ſide of the Pigeon's Breaſt, which makes part of an oblong Cartouche, the lower part whereof is a tawny yellow, ſet off with yellowiſh Fleurons, terminating like an Anchor. The Tail of this Flower is about an inch long, two lines thick, and ſomewhat crooked; this in time becomes Fruit: we ſaw it not in its maturity.

From the Convent of the *Trinity* we went and lay at that of [*a*] St. *John*, at the entrance of Cape *Melier*, in a little Plain which has an eaſy Deſcent all the way to the point of the Cape. On the way there's another Monaſtery of the ſame name, which has ſo often been rifled by the Corſairs, that they let it run to ruin; tho' it was an handſom Structure, and ſituated in an agreeable Solitude: We enter into it down a Deſcent of 135 Steps cut in the Rock, among terrible Precipices, bedeck'd with that fine [*b*] Dittany, of which the Ancients report ſo many Miracles: here it flouriſhes almoſt all the Year, as it does at *Paris* in the King's Garden. *Candia* was the only place we ſaw it in; and had [*c*] *Dioſcorides* been there himſelf, he would not have ſaid, it neither bears Flowers nor Seeds. Cape *Melier* is one of the beſt places of the whole Iſland for ſimpling:

[*a*] Μοναστήρι τῦ ἁγίυ Ἰωάννυ.

[*b*] ORIGANUM Creticum latifolium, tomentoſum, ſeu Dictamnus Creticus. Inſt. Rei Herb. 199.

[*c*] Dioſc. lib. 3. cap. 36.

there

there it was we firſt ſaw that noble Plant, which *Proſperus Alpinus* calls the [*a*] Ebony of *Crete*, tho' it has not any reſemblance to the true Ebony.

Cape *Melier* (to the Eaſt whereof, and under covert, lies the Iſle and Town of *la Suda*, and which the *Venetians* are in poſſeſſion of;) is call'd *Cabo Maleca:* but what Name the Ancients call'd it by, is not certainly known. If we follow [*b*] *Ptolemy*'s Account of the remarkable Places of *Crete*, perambulating the Northern Coaſt from the Eaſt to the Weſt, the Gulph of *la Suda*, the beſt and only Bay of the Iſland, ſhould ſeem to be that of [*c*] *Amphimalla*; ſince he names it immediately after *Retimo*. What occaſion had that Author to ſpeak of a crooked winding Road between *Retimo* and *la Punta de Drepano*, where there is no ſhelter for Shipping? Therefore the Cape *Melier* muſt be the Cape *Drepanum* of *Ptolemy*, ſince it is beyond and weſtward of the Gulph of *Amphimalla*; which with good reaſon is ſuppos'd to be that of *la Suda*. But then again here's another difficulty; they now call *la Punta de Drepano* another Cape ſituated eaſtward of the Gulph of *la Suda*, in the way to *Retimo:* And it is from the Reſemblance of the Names *Drepanum* and *la Punta de Drepano*, that all this Perplexity ariſes. Either *Ptolemy* was miſ-inform'd, or that Paſſage in him is corrupted, or the People of the Country have ſince confounded the old Names. If we chuſe *Ptolemy*'s Deſcription before that of *Strabo*, the Road of *Retimo* will be that of *Amphimalla*; the *Punta de Drepano*, Cape *Drepanum*; *Pa-*

[*a*] Ebenus Cretica P. Alp. Exot. 278. Barba Jovis Lagopoides, Cretica, fruteſcens, incana, flore ſpicato, purpureo, amplo. Breyn. Prodr. 2.

[*b*] Geog. lib. 3. cap. 17.

[*c*] Ἀμφιμαλῆς κόλπος. Ptol. ibid. Ἀμφιμάλλιοι ἡ Ἀμφίμαλλα. Stephan. Amphimalla. Plin. Hiſt. Nat. lib. 4. c p. 12.

leocaſtro, which is over againſt *la Suda*, will be the Town of *Cydonia:* Cape *Melier* muſt be taken for Cape *Cyamum*; Cape *Spada* for *Pſacum*, and that of *Grabuſes* for *Corycus*. But would it not be better to ſuppoſe that *Ptolemy* means the Gulph of *la Suda* by the Name of *Amphimalla*, than to arraign him of forgetting the fineſt Bay of the Iſland, to take notice of an unſecure open Road? [*a*] *Pliny*'s Account of the Towns of that Coaſt affords us no light: he names them without exactneſs, tho' he ſeems to aim at Method, by running a Courſe from Weſt to Eaſt. To return to Cape *Melier*, or *Maleca*, as the *Greeks* and *Italians* pronounce it; if we take *Amphimalla* for *la Suda*, the word *Maleca* may be an Abridgment of *Amphimalla*, as the Name of the City of *Aix* is certainly the Skeleton of *Aquæ-ſextiæ*. Firſt they caſt away *Amphi*, as ſuperfluous; then of *Malla* they made *Maleca* or *Meleca*; and of *Meleca*, *Melier*.

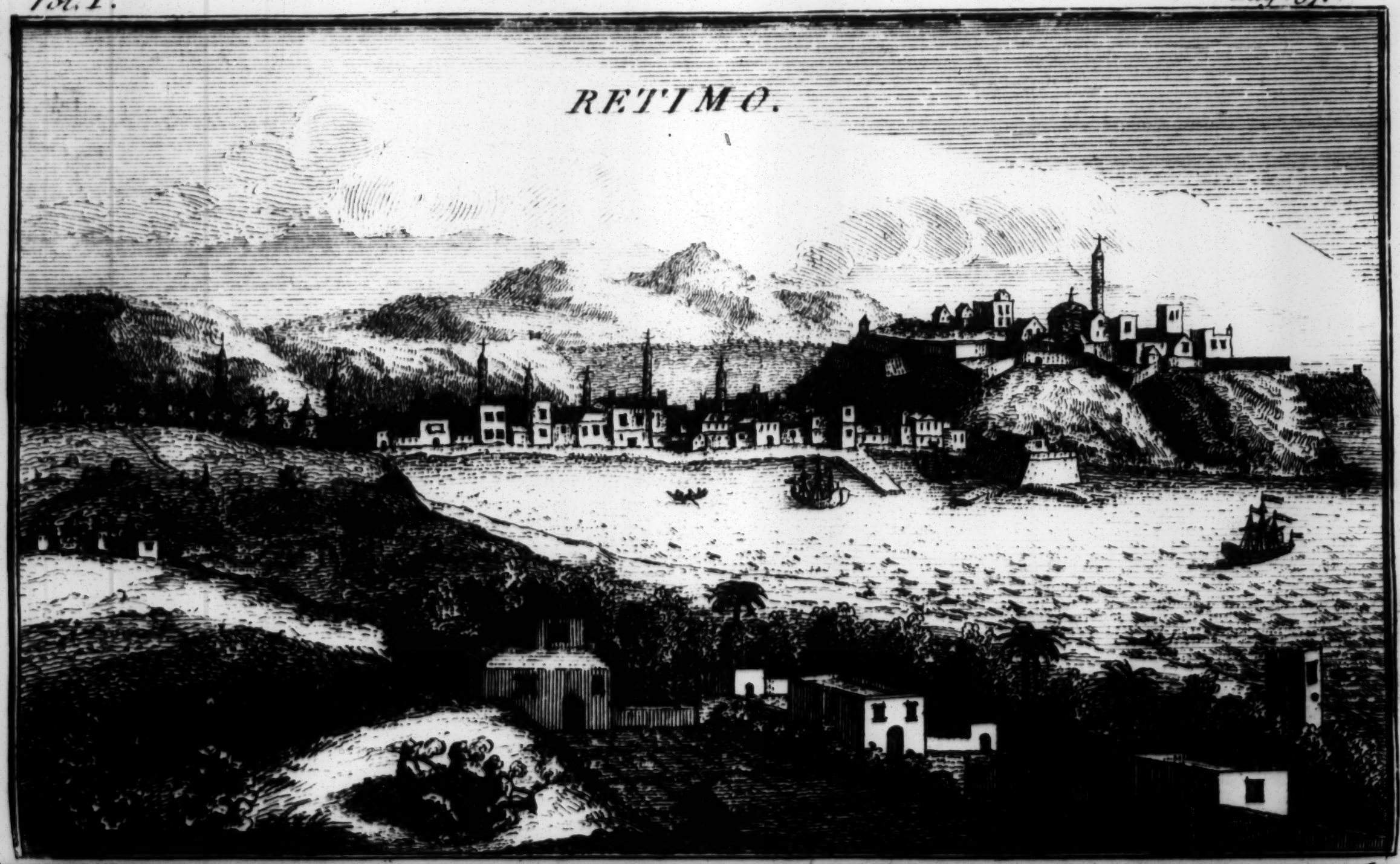
We return'd to *Canea* to houſe our Harveſt, and on the 24th of *May* we ſet out for *Retimo*. We lay at *Stilo*, a Village ten miles from *Canea*. The 25th we dined at *Almyron*, ten miles from *Stilo*. *Almyron* is a ſmall Fort, with four ſorry Baſtions: juſt by it is a Houſe of Entertainment, ſuch as it is, with only two large Cuſhions, Water, and Coffee; ſo that if we had not brought our Proviſion along with us, we might have ſtarv'd. Some paces from this Houſe riſe two curious Springs of Water, one ſweet, the other ſalt, from whence comes the Name of *Almyron* [*b*]. We walk'd ſome ſpace on the edge of the Coaſt, till we came to a ſmall River: after which, for four miles or more, the Way is perfectly frightful, cut through a Rock till we come within ſight of *Retimo*. This Road is paved, as one may ſay,

[*a*] Hiſt. Nat. ib. [*b*] Ἅλμυρος, ſalſus.

with

B L

RETIMO.



with the Plant call'd [*a*] *Ixia* by *Theophraſtus*, and *White Chamæleon* by his Interpreters, as likewiſe by *Dioſcorides*. I have marſhal'd it under the Tribe of *Cnicus*, on account of the Structure of its Flower and Fruit. *Columna* has given an excellent Sculpture of it: that of *Carduus pinea Theophraſti* by *Proſperus Alpinus* repreſents it when it is run up to Seed, and the Leaves ſcorch'd by the Sun. *Theophraſtus* ſays, this Plant yields a Gum in *Crete*: the Inhabitants chew it, as they do Maſtick of *Scio*, not only to make them ſpit, but to ſweeten their Breath. This Plant is very common in the Iſles of the *Arches*, in *Greece*, *Italy*, and *Portugal*.

Retimo [*b*] isthe third Place of the Country: the *Turks* took it in 1647, and ſince that time it has been govern'd by a Baſhaw, under the Viceroy of *Canea*. *Retimo* extends along the Haven, and look'd more gay and ſerene than *Canea*, tho' it is leſs in compaſs and has Walls fitter to incloſe a Park for Deer, than to keep out an Enemy. The Citadel was built for the Security of the Haven: it ſtands on a ſharp Rock, ſtretching into the Sea, and would be of great ſtrength, were it not commanded by a flat Rock which is on the road to *Almyron*. This Citadel commands a Fort they have built at the other end of the Town, to guard the Haven. This Fort is at preſent ruinous, and the Haven utterly neglected. Ships of War uſed formerly to be laid up here below the Citadel: at preſent there is ſcarcely Depth enough for ſmall Craft.

RETIMO, Ῥίθυμνα.

While the *Turks* were beſieging [*c*] *Famagouſta* in the Iſle of *Cyprus*, *Ali* Baſhaw, their Admiral,

[*a*] Ἰξία. Theop. Hiſt. Plant. lib. 9. cap. 1. Χαμαιλέων λευκὸς. Dioſc. lib. 3. cap. 10. Cnicus Carlinæ folio, acaulos, gummifer, aculeatus, flore purpureo. Corol. Inſt. Rei Herb. 33. Columna part. 1. Proſp. Alp. Exot. 124.

[*b*] Ptol. Geog. lib. 3. cap. 17. Rithymna, Plin. Hiſt. Nat. lib. 4. cap. 12. [*c*] 1572.

would needs attempt an Invaſion of *Candia* [*a*]: but every Place was ſo well provided, that none but *Retimo* was ſack'd by *Ulus-Ali*, General of the *Barbary* Squadron.

The Champain of *Retimo* is all Rock on the Weſt ſide: the Road towards *Candia* is very delightful. All along the Shore there is nothing to be ſeen but Gardens: Cherries are earlier here, than in any part of the Iſland. All their Fruit is better taſted: their Silk, Wooll, Honey, Wax, Ladanum, Oils, *&c.* are prefer'd to all others. The Water that ſupplies this Town comes guſhing out of a narrow Valley, a quarter of a League from the Town ſoutherly: they have cut a Channel, to bring it to *Retimo*, but they loſe one half of it by the way. On the Road leading to the Valley, there is a handſom Moſque; in the Court-yard of it, a certain *Turk* has founded [*b*] a Houſe of Reception, where Travellers, that arrive after the Gates of the Town are ſhut, or who deſign to ſet out before they are open'd, may lodge and eat for nothing. This Houſe is well look'd to: they raiſe here a beautiful ſort of [*c*] *Calves-Foot*, which has been taken by moſt Authors for the *Colocaſia* of the Ancients: the Natives eat it in their Broth.

The Malmſy Wine of *Retimo* was in great eſteem when the *Venetians* held the Iſland. [*d*] *Belonius* reports, that they uſed to boil this Liquor in large Kettles, along the Seaſide. Such little quantities are made now, that we could not get a drop for a taſte, tho' we lodg'd at the *French* Viceconſul's, Doctor *Patelaro*; where we lived in Clover, as the

[*a*] Leuncl. Suppl. Annal.

[*b*] Caravan-Sarai, Καξαξάξης, *a Houſe of Accommodation for Caravans.*

[*c*] Arum maximum, Ægyptiacum, quod vulgò Colocaſia. C. B. Plin. 193.

[*d*] Obſerv. lib. 1. cap. 19.

Saying

Saying is. He is a fine old Gentleman, has Wit at will, and crowns Converſation with the Charms of that *Greek* Eloquence, which is the Soul of Good-Fellowſhip. He was very young when the *Turks* made themſelves Maſters of *Canea:* his Mother was carry'd away to *Conſtantinople*, and there preſented, for a beautiful Slave, to Sultan *Ibrahim*, who beſtow'd her on the Prime Viſier. This latter had one Male Child by her, who was kill'd at the laſt Siege of *Vienna*, where he was a General Officer.

This Viceconſul is of the *Greek* Communion. He was brought up according to the Faſhion there; but his Parents diſcovering more of a Genius in him than in Lads of his Age, ſent him to *Padua* to ſtudy Law, and take his Degrees there. Being return'd to *Candia*, he ſet out for *Conſtantinople* to ſee his Mother, who was grown vaſtly rich; he made himſelf known to her by a Wart behind his Ear: This Wart, which he took care to ſhew us, is crown'd with a blackiſh Spot, not unlike a Half-Moon in form. She preſently remember'd this Mark, and would fain have made uſe of it as an Argument that he was ordain'd to be a *Muſſulman*; which to bring about, no Solicitations were wanting: he was ply'd night and day with 'em; they went ſo far, as to get him to accept of Lands to a great value in *Wallachia*. But all this won nothing upon him; he ſoon reſign'd the Lands, and declared he would die in the Religion of his Forefathers. He leads an agreeable Life, under the Protection of *France*.

The Hedges which run along the Shore from *Retimo*, conſiſt of nothing but that ſort of [*a*] Arroche,

[*a*] Atriplex latifolia, ſive Halimus fruticoſus. Mor. Hiſt. Oxon. part 2. 607. Ἅλιμος, Dioſc. lib. 1. cap. 120. Herba Ἅλιμος dicitur. Ea admorſa diurnam famem prohibet: proinde & hæc Cretica eſt., Solin. Polyhiſt. cap. 11.

which was known to the Ancients by the name of *Halimus*. *Solinus* fancy'd it to be peculiar to the Iſle of *Crete*; but I met with a great deal of it in *Spain*, in *Andaluſia*, and in the Kingdom of *Granada*.

The 26th of *May* we din'd under a fair Plane-Tree, by a running Spring, ten-miles from *Retimo*, on the way to *Candia*: this Stream, which iſſues from the Hollow of a Rock, would turn many Mills. Hereabouts we took notice of ſome very fine Plants; above all, an odd ſort of a [*a*] *Phlomis*, which we ſaw not in the other Iſlands of the *Archipelago*. That night we took up our Quarters at *Daphnedes*, a large Town, whoſe Acceſs is a ſort of Ladder-like Footing cut in the Rock, very dangerous for Horſes to aſcend: but our Guides, aſham'd for us, put on briſkly, and made their Palfrys mount the Stair-caſe with an aſtoniſhing Boldneſs. We follow'd, and as it happen'd came off with flying Colours, as well as they. We were conducted to a *Papas*, who was the chief of the Town: here we refreſh'd our ſelves, to our hearts deſire. The Town is encompaſs'd with low eaſy Hills, of a charming Verdure: the Olive-Trees and Vines afford a delightful Proſpect, amongſt little Woods of Mulberry and Fig-Trees.

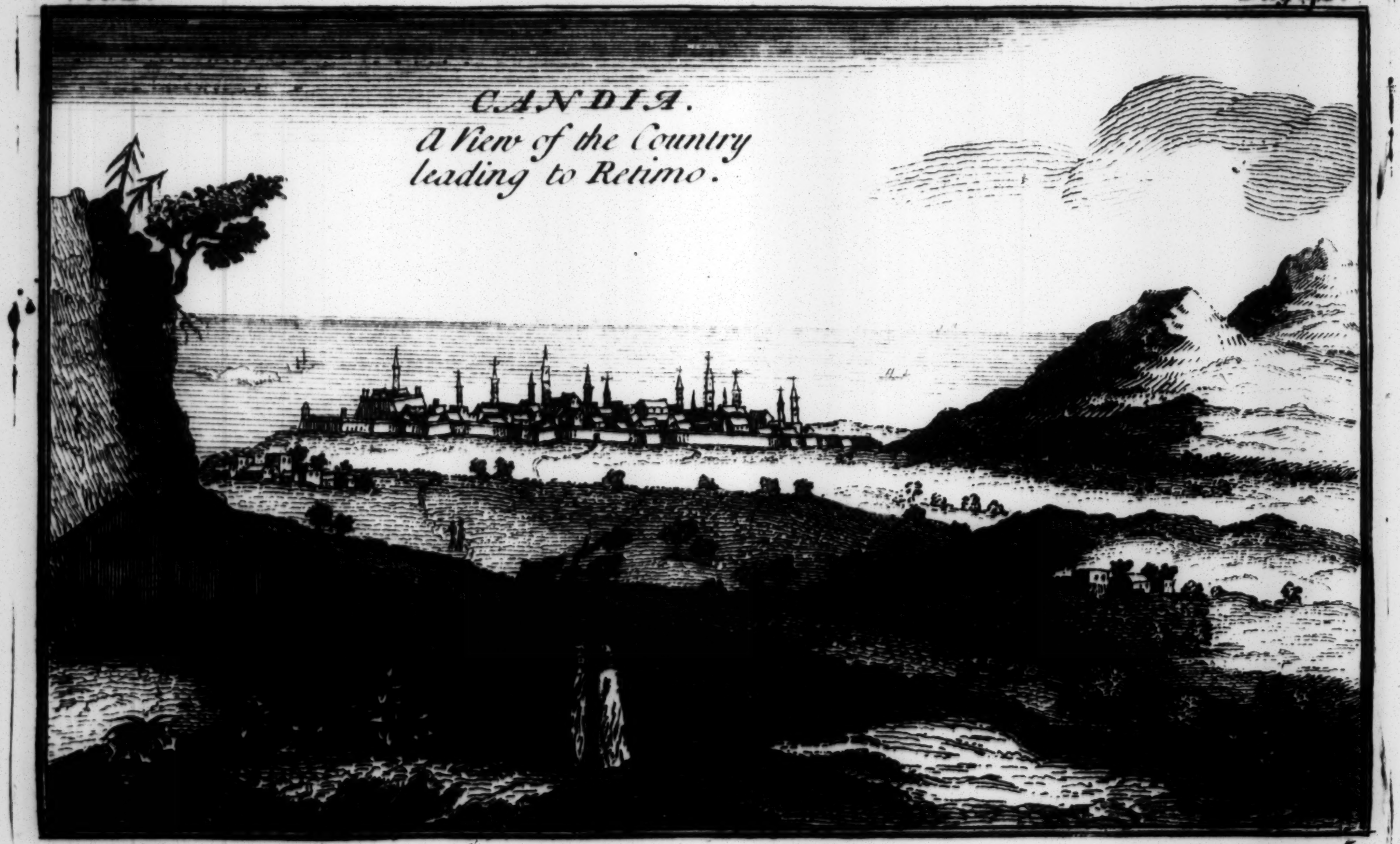
The 27th of *May* we travell'd but ſeventeen miles, and ſtopt at *Damaſta*, another Town, the Champain whereof look'd as if it would afford us matter for Simpling; but we were miſerably diſappointed. Next day, through a very rugged barren Country, we arriv'd at *Candia*, eighteen miles from *Damaſta*. I do my ſelf the honour, my Lord, to ſend you the Profile of this famous Place, as it appears towards the Road of *Retimo*.

[*a*] Phlomis Cretica, fruticoſa, folio ſubrotundo, flore luteo. Coroll. Inſt. Rei Herb. 10.

Candia

B L

CANDIA.
A View of the Country leading to Retimo.



5.

CANDIA.

Candia is the Carcaſs of a large City, well-peopled in the time of the *Venetians*, flouriſhing in Trade, and very ſtrong: at preſent it is little better than a Deſert, all but the [*a*] Market-place and thereabouts, where the principal Inhabitants dwell; the reſt is hardly any thing but rubbiſh, ever ſince the laſt Siege, which was one of the moſt conſiderable that has been undertaken in our memory. We are told by M. *Chardin* [*b*], that in the Repreſentation preſented to the Divan by the High Treaſurer of the Empire, concerning the extraordinary Expences for the three laſt Years of the Siege of *Candia*, there is mention made of 700,000 Crowns, given as Rewards to ſuch Deſerters who turn'd *Turks*, and to the Soldiers who had diſtinguiſh'd themſelves; and to ſuch as had brought in Heads of Chriſtians, for which they were allow'd a [*c*] Sequin *per* Head. This Repreſentation ſets forth, that 100,000 Cannon-Ball had been fir'd againſt the place; that ſeven Baſhaws had laid their Bones there, as alſo fourſcore principal Officers, 10,400 Janizaries, beſides other Militia.

The Port of *Candia* is fit for nothing but Boats: Ships of Burden keep under the Iſle of *Dia*, almoſt directly ſituated againſt the Town North-Eaſt, and which the *Franks* nonſenſically call [*d*] *Standia*. It is plain to be ſeen, that the *Saracens* built *Candia* on the Ruins of the ancient City of *Heraclea*. [*e*] *Strabo* ſupplies us with a demonſtrative Proof of this, in deſcribing the Iſle of *Thera* [*f*], which he ſays anſwers to the Iſle of *Dia*; and this Iſland, according to the ſame Author, is ſituated over againſt *Heraclea*, a Sea-Port belonging to the *Gnoſſians*.

[*a*] Bazar. [*b*] Chardin's *Voyages*.
[*c*] *A Gold Coin, in Value two Crowns and a half.*
[*d*] Εἰς τὴν Δίαν. [*e*] Rer. Geog. lib. 10.
[*f*] Sant-Erini, *or* Santorin.

The

The Town of *Candia* is indiſputably the *Candace* of the *Saracens*. It is a Remark of *Scylitzes*, that in the Language of theſe People, *Chandax* [*a*] ſignifies an Intrenchment: and ſure enough 'twas there where the *Saracens* were advis'd by a *Greek* Monk to intrench themſelves, in the time of the Emperor *Michael the Stammerer*. It ſeems more natural to deduce the Name of *Candia* from *Chandax*, than from *Candida*, as [*b*] *Moroſini* calls it. *Pinetus*, in his Tranſlation of *Pliny*, unwarrantably takes *Mirabeau* for *Heraclea*. According to *Strabo* [*c*], *Heraclea* was oppoſite to *Dia*; and according to *Ptolemy*, hard by Cape *Salomon*. We muſt abide by the Deciſion of *Strabo*, who was far better inform'd of the Poſition of Towns than *Ptolemy* was.

They who believe *Candia* to be the ancient Town of *Matium* rebuilt by the *Saracens*, are perhaps ſomewhat towards the Truth; ſuppoſing that in the Specification [*d*] *Pliny* gives of the Iſlands on the Coaſt of *Crete*, we ought to read (and it is not at all unlikely) *Dia* inſtead of *Via* or *Cia*, as they ſtand in the Editions of *Dalechamp* and *Gronovius*. In this caſe *Heraclea* and *Matium* would be perhaps one and the ſame Town, bearing different names at different times. It is to be obſerv'd, that *Strabo* and *Ptolemy* make no mention of *Matium*, and *Pliny* writes theſe two Names all of a piece: peradventure it muſt be read *Matium Heraclea*, without a Comma between; as who ſhould ſay, *Matium* late *Heraclea*. It may be likewiſe, that *Matium* and *Heraclea* were two ſeveral Towns adjoining cloſe to each other, and conſequently both oppoſite to the Iſland of *Dia:* for this Iſland, which is North-Eaſt of *Candia*, might make a Triangle equilateral with the two

[*a*] Χάνδαξ. Scylitz. p. 509.
[*b*] Hiſt. Venet. lib. 12. [*c*] Ἡράκλεων.
[*d*] Hiſt. Nat. lib. 4. cap. 12.

Towns

Towns in queſtion; ſo that *Strabo* and *Pliny* were in the right, to deſignate their Poſition by that of *Dia*. Conſidering how poſitive *Strabo* is, that *Heraclea* was the Sea-Port of the *Gnoſſians*, the powerfulleſt People of *Crete*, there's no doubt but *Candia*, the only conſiderable Sea-port in all thoſe parts, was built on the Ruins of *Heraclea*. According to this Conjecture, the Town of *Matium* ſhould be more to the Eaſt.

Tho' the Town of *Candia* be at preſent diſregarded, yet its Walls are good Walls, and well terraced: this was done by the *Venetians*, for the *Turks* have hardly repaired the Breaches of the laſt Siege. There are computed to be in this Town about 800 *Greeks* paying Capitation: their Archbiſhop is Metropolitan of the whole Kingdom. The *Jews* are about 1000 in all. As for *Armenians*, they have but one Church here, and ſcarce exceed 200 in number. Of *French* there are no more than three or four Families, a Viceconſul, and two Capuchins, who have purchas'd a very pretty Houſe near the Sea. The reſt of the Inhabitants of this Town are all *Turks*, diſtinguiſh'd according to the following Muſter-Roll; which will ſerve to give an Idea of thoſe Troops that are in Places of War among the *Turks*.

Janizaries of the Porte, call'd *Capicoulou*, 1000; in ten Companies of a hundred Men each.

Yamach Capicoulou, or Soldiers detach'd from ſeveral Companies, 1500 Men; exempted from ordinary Duty.

Yerli-Couli, or Janizaries of the Country, 2500; in twenty eight Companies.

Spahis, or Horſe of the Country, 1400 Men; divided into two Regiments, of nine Companies each.

Azaps, another ſort of Country-Cavalry, in two Regiments of 700 Men each.

Diſdarli,

Diſdarli, Militia of the Lieutenant of the Caſtle; a Regiment of 400 Men, in ſixteen Companies.

Toptchis and *Gebegis*, that is, Canoneers and others belonging to the Ordnance; two Regiments of 500 Men each, arm'd with Sabre, Half-pike, and Coat of Mail.

Soucoulelis, that is, Troops appointed for the Guard of the great and little Fort of the Sea, 400 Men; 350 for the great Fort, and 50 for the little Fort.

For the other Forts of the Town, 1000 Men.

Theſe ought to be the Troops in *Candia*, according to the Repreſentation communicated by their Paymaſter to our Viceconſul. There's good reaſon to believe that none of theſe Bodies were complete at the time the *Venetians* beſieg'd *Canea*, ſince in the whole Iſland they could not raiſe above 4000 Men to relieve it; and yet they left none but Invalids in *Candia* and at *Retimo*.

The Country about *Candia* conſiſts of ſpacious fruitful Plains, enrich'd with all ſorts of Grain. It is prohibited to export Wheat out of the Iſland, without the [*a*] Viceroy's leave. In 1700, the Viceroy was *Haly* Baſhaw, that voluptuous Miniſter, who continu'd Prime Viſier but nine months in the laſt War: his Ingenuity ſav'd his Life. *Mahomet* IV. upbraiding him with being too good a Man, the Viſier confeſs'd it, and pray'd his Highneſs to eaſe him of that heavy Burden, which was immediately done. Some Years after this, he was appointed Viceroy of *Candia*, where he was ſore troubled with a Diſtemper which can't be cur'd without the help of Mercury. The *Greeks* being unacquainted with this Remedy, intreated our Ambaſſador, the Marquis *de Ferriol*, who on his way to *Conſtantinople* put in at *Candia*, to lend him ſome ſkilful Man to

[*a*] Beglerbey.

doctor him. The Ambaſſador recommended a certain *Iriſh* Surgeon he had on board, and who had ſerv'd a long time in the Troops of *France*. This Surgeon, after having examin'd into the Viceroy's Illneſs, very wiſely put him into the Powdering-Tub; but in the height of the Salivation, the Great Man thinking himſelf in danger of Death, call'd together his Council, to adviſe what to do with this ſame Surgeon; and was the firſt that ſentenc'd him to have a hundred Baſtinadoes: the Council, wiſer than he, were of opinion the Surgeon, ſince he had made a beginning, ought to go on to the end. In fine, the Inflammation of his Throat and other parts went off, and the ſick Man perfectly recover'd. Upon this, the biggeſt Lords of the Iſland would needs try this Operator's Art, one after another; inſomuch that *Teague* was almoſt tired out of his Life in anointing the *Muſſulmans*. When we were in *Candia*, the Viceroy was buſy'd in erecting a Moſque: for which purpoſe all the *Greeks* were fetch'd in from the adjoining Villages, with their Tools and Inſtruments: like a hackney Horſe, they had commonly more Whipcord beſtow'd upon them than Corn. It muſt however be confeſs'd, that ſometimes to comfort them up when they were hard wrought, they would give them a Sup or two of Wine; which the Viceroy's Officers would, without any Ceremony, fetch out of the Viceconſul's and *French* Merchants Cellars.

The generality of the Baſhaws are rapacious, and in regard they buy their Places at *Conſtantinople*, where every thing goes by Auction, they ſpare nothing to lick themſelves whole. He of *Canea* having, at entering on his Government, receiv'd from our Factory among other Preſents a Veſt of rich Brocade, he ſent to aſk ſuch another; and wonder'd that *French* People, who are noted for Good Breeding and Polite Manners, ſhould occa-

ſion

ſion a Diſorder in his Family: adding, that the Conſul ſhould have known he had a couple of Wives, and conſequently could not give the Veſt to one, without diſobliging the other. This Demand being five or ſix times repeated, the Conſul ſent anſwer there were none of thoſe Stuffs to be had in that Country, but he muſt wait till they could be fetch'd from *France*. In fine, he was teaz'd ſo, that a ſecond Veſt was deliver'd to the Baſhaw, by order of the Company. The *Turks* muſt never be uſed to Preſents, or thoſe Preſents muſt never be diſcontinu'd: they look on the firſt as a Contract for the future. The toppingeſt Lords think it no ſhame to beg, and laugh at you if you talk of Generoſity.

We happen'd to be in the City of *Candia*, the night before the leſſer Bairam; that is to ſay, the Eve of the Day on which the Caravan of Pilgrims arrives at *Mecha*. The Commander of the Janizaries march'd round the Town in Cavalcade, with the Captains of Companies and the ſubaltern Officers; the People were buſy in cutting the throats of Sheep and Lambs at the doors of the principal Houſes: the Peaſants crouded the ſtreets with thoſe Creatures alive, on their backs, in the ſame Attitude as the Good Shepherd is uſually painted. The Heads of theſe Animals they ſmear with red, yellow, or blue; and then make Preſents of 'em up and down: this Rejoicing holds three days. The 30th of *May*, the Day of Pentecoſt, and the firſt Day of the Bairam, we went to the Baſhaw's Houſe, where by his order were diſh'd out early in the morning, after their religious Worſhip was over, no leſs than fifty Muttons or Lambs, ſome roaſted whole, or cut in quarters; others boil'd, or in Ragoo: nor was there any want of Pullets and Rice. We had the pleaſure to behold the *Turkiſh* Rabble ſcrambling for this Meat, and ſnatching it from one another, either to eat it themſelves or carry it off:

the Viceroy ſtanding all the while at a grated Window, ready to ſplit with laughing: 20 or 25 Fellows playing on Inſtruments, Drums, Trumpets, Bagpipes, Tabors, and the like, ſeem'd to increaſe the Diſorder; theſe Muſicians went in a Body to the prime Men of the Town, for Donatives. M. *Valentin*, Viceconſul of *France*, at whoſe Houſe we were, order'd them twenty Crowns: the Eve of the Feaſt he had ſent the Viceroy a Preſent of Coffee, Sugar, and Confects. There's not the meaneſt Water-Porter but will have a hand in this Feſtival: theſe go to the principal Mens Houſes, where they empty their Water-Budgets on the Threſhold, to ſhew their Reſpects, or rather to get a few Parats [*a*]. In every Houſe there's Merry-making; ſome dancing, others eating and drinking: here they repeat Verſes, there they range the Streets with muſical Inſtruments; while others take their pleaſure on the Water. In ſhort, this Nation, ſo grave, and which always ſeems to be on one pin, is of a ſudden quite off the hinges, and runs about like ſo many mad things: happy that theſe Feſtivals return no oftner!

Your Lordſhip will believe me, without ſwearing, that we were perfectly ſick of theſe Gambols; but our Guides durſt not proceed a ſtep during the three days of the Bairam. All this while we had met with nothing very extraordinary in *Candia* relating to Plants, and we pleas'd our ſelves with hopes of finding ſomething uncommon towards the South. We began therefore our Journey to *Girapetra* the laſt Day of *May*, and we lay eighteen miles off of *Candia*, at a Town call'd *Trapſano*, where they drive a great Trade in Earthen Pots, Pans, and huge [*b*] Cruſes for Oil. We had a mind to take in our way the Valley of *Mirabeau*: for which

[*a*] *A Coin worth eighteen Deniers.* [*b*] Iarros.

reaſon

reaſon the next day we ſet our Faces towards thoſe great Mountains Northward. We went and lay at *Plati*, another Village, ten miles from *Trapſano*, after we had croſs'd over many a frightful Hill, from whence we could ſee the Snow, which all the Year round covers the tops of thoſe Mountains. 'Tis being ſo near this Snow, that makes the Wine of *Plati* ſo flat: the Grape hardly ever ripens there, and the Wine they brought us ſeem'd to be Wine *de Brie:* and yet we found abundance of Plants there. The Plain of [*a*] *Plati* uſed to pay the *Venetians* 40,000 [*b*] Meaſures of Wheat by way of Tithe: for want of hands, the Country now is in a very ſorry condition. The *Turks* never trouble themſelves for the matter. Beſides the Capitation-Tax, they exact half what Corn each Inhabitant gets off the ground.

Through a Paſſage full of Precipices, we entred, the 2d of *June*, into the Valley of *Mirabeau*; ſhut in with other Mountains, which look'd very agreeable to the Eye, the Valley being diſpos'd in manner of an Amphitheatre, from whence it ſtretches out as far as to the Sea. All this Tract abounds in Oil and all ſorts of Grain, as being populous enough and well labour'd. That night we reach'd *Commeriaco*, a Town fifteen miles from *Plati:* here we lay at the Sign of the Moon and ſeven Stars (*anglicè* in the open Air) among certain Monks, who had remov'd all the Furniture of the Houſe into the Church, to make way for the Silk-Worms in the Cells and Dormitories. The 3d of *June* we arriv'd at *Critza*, about three a clock in the afternoon. This Town ſtands on the higheſt part of a very fruitful Plain, at the foot of a ſteep Rock, abounding with noble Plants. From this place we diſcern'd the Road of *Mirabeau*, which is very much ex-

[*a*] *Or of* Siti. [*b*] *Each weighing* 45 *Pound.*

pos'd,

pos'd, tho' it ſeems to be cover'd by high Mountains. The Cadi of *Critza* deſir'd we would come to his Houſe, to feel his Pulſe: 'tis the way of the *Turks*, tho' they ail nothing. His Abode was in a noble Park: almoſt every Alley in it was terraced and planted with Orange, Pomegranate, Cypreſs, and Myrtle-Trees; the Kitchen-Garden is full of Apple, Pear, and Apricock-Trees, kept *a la mode de Turky*, that is, left to themſelves, as if they were in a Foreſt. The Houſe is ready to fall about one's Ears, for want of repairing the top: it once belong'd to a Family of the *Cornaros* of *Venice*, as appears by ſome Remnants of Inſcriptions.

The 4th of *June* we went down to the Road of *Mirabeau*, in view of the great Mountains of *la Sitie*, known to the Ancients by the name of [*a*] *Dicte*, about twelve miles and a half from Cape *Salomon*. The Iſland is very much pinch'd in between the Road of *Girapetra* and *Mirabeau*. In leſs than two hours we got to the Town: the land being pinch'd, as I ſaid, is what makes the Peninſula, where in time paſt ſtood the Town of *Præſos*, the Capital of the *Eteocretes*, whom *Homer* calls Men of high Spirits: they had erected a Temple to *Dictean Jupiter*, but this Town was deſtroy'd by the Inhabitants of *Girapetra*, alias *Hierapytna*.

Hierapytna was a good Place when *Metellus* undertook the Conqueſt of *Crete*. *Ariſtion*, after he had beaten *Lucius Baſſus*, retreated thither, and put it into a very defenſive Condition. *Octavius*, [*b*] after he had been worſted by *Metellus*, repair'd thither likewiſe, to confer with *Ariſtion*: Advice being brought them that the forenamed

ΙΕΡΑΠΥΤΝΑ. Hierapytna, *or* Hierapetra. Girapetra.

[*a*] Η Δίκτη ὄρος ἐν τῇ Κρήτῃ. Strab. Rer. Geog. lib. 10.
[*b*] Diod. Sic. Bibliot. Hiſt. lib. 36.

General was coming to beſiege them in Perſon, they quitted the Caſtle, and ſail'd away.

At preſent *Girapetra* is a ſmall Town, defended by a ſquare Fort, built upon a [*a*] crooked Coaſt, on all ſides expos'd: from hence are diſcern'd the Rocks call'd the [*b*] *Iſles of Aſſes*. The Ruins of the old Town conſiſt of ſome very thick Quarters of Walls, and ſeveral pieces of Pillars up and down in the fields. *Gruterus* records ſome Inſcriptions of *Hierapytna*, and there are extant ſome [*c*] Medals of *Caligula*, on the Reverſe whereof is an Eagle perch'd as it were upon a Thunderbolt: the Tree which is by the ſide of the Eagle ſeems to be a Palm-Tree. Now I am ſpeaking of theſe Medals, I remember there are no Palm-Trees about *Girapetra*, and but very few in the whole Iſland; the Dates they eat there, being brought from *Africa*. M. *Spanheim* mentions another [*d*] Medal of the ſame Town, whoſe Genius is repreſented by a Woman's Head charg'd with Turrets: on the Reverſe is alſo a Palm-Tree and an Eagle. As for theſe pretended Palm-Trees, they are ſo bunglingly done, that they may paſs for Pines. I very well know, *Theophraſtus* affirms there were ſeveral ſorts of Palm-Trees in *Crete*; but that Author never travel'd any where himſelf, and hardly advances any thing but by hearſay. We muſt likewiſe obſerve, that the Medal we are ſpeaking of has a Border of a couple of Olive-Branches; this is a very common Tree about *Girapetra:* Perhaps the Intent of repreſenting this Tree, as alſo the Pine, was to indicate that theſe two Trees were what grew moſt frequent about the City; the Pine on the Mountains, and the

[*a*] Εν κόλπῳ δὲ ἐστὶν ἡ πόλις. Strab. Rer. Geog. lib. 10.

[*b*] Γαιδαξονήσοι. Chryſa & Gaudos. Plin. Hiſt. Nat. lib. 4. cap. 12. [*c*] Legend. ΕΠΙ ΦΑΑΟΥΙΟΥ ΙΕΡΑΠΥΘΝΙΩΝ. ΕΠΙΑΥΓΟΥΡ ΙΕΡΑΠΥΘΝΙΩΝ.

[*d*] Legend. ΙΕΡΑΠΥΘΝΙΩΝ ΙΜΕΡΑΙΟΣ.

Olive in the Champain, where they are careful in watering it. Our Countrymen come here to freight Oils, Cheeſe, and Wax.

Strabo, for determining the Breadth of the Iſthmus of the Peninſula of *la Sitie*, ſeems to have oppoſed the Town of *Minoa* againſt that of *Hierapytna*; between which he places *Lyctium*. If this be ſo, then *Minoa* can't be far from the Ruins of the Caſtle of *Mirabeau*; and the diſtance which we have obſerv'd correſponds to that of *Strabo*, who makes this Iſthmus to be about [*a*] ſeven miles and a half broad.

The 5th of *June* we went to viſit the great Mountains, which are on the Northweſt of *Girapetra*: they are Continuations of Mount *Ida*. [*b*] *Strabo* informs us, that the City of *Hierapytna* took its name from a Mountain call'd *Pytna*, which in all probability is the Mountain of *Males*: that City went by the name of *Cyrba* before, as *Stephens* the Geographer relates; then *Pytna*, afterwards *Camirus*, and at laſt *Hierapytna*. *Ptolemy* [*c*] calls it *Hierapetra*, which is now turn'd into *Girapetra*.

We went the ſame day and lay at *Calamaſca*, a Village within ſeven miles of *Girapetra*. The 6th of *June* we paſs'd through *Anatoli*, and got to *Males*, about eight miles off *Calamaſca*: we aſcend theſe Mountains without once loſing ſight of the Southern Sea. The 7th of *June* we made the beſt of our way, and yet were fain to ſpend the night in a ſtrange By-place, near a Fountain, were we ſupp'd by the Light of a dozen huge Holm-Trees, and as many [*d*] Kermes or Scarlet-Berry-Trees, which our *Greek* Conductors ſet fire to: theſe light-

[*a*] 60 Stadia. Rer. Geog. lib. 10.

[*b*] Τῆς δὲ Ἰδης λόφος Πύτνα, ἀφ' ἧ Ἱεράπυτνα ἡ πόλις. Strab. Rer. Geog. lib. 10. [*c*] Ἱερὰ Πέτρα. Ptol. Geog. lib. 3. cap. 17.

[*d*] Ilex aculeata, cocciglandifera. C. B. Pin. 425. *A Tree producing the Vermilion or Scarlet Grain.*

ed us all the night long, and excited in the Air a Warmth that was very comfortable to us. That day we got no farther than the firſt Snows at the foot of other Mountains far higher, on which we walk'd the day after. Though theſe Mountains are very cold, yet the Holm-Oaks are very flouriſhing, and the Kermes grow as tall as our common Oaks: there are alſo fine [*a*] Maples, with Leaves ſlaſh'd into three points. Nothing is more ſurprizing than a ſort of [*b*] Plumb-Tree, which all theſe Rocks are embelliſh'd with, and which flouriſhes in proportion to the melting of the Snow: its Stalks are not more than half a foot in heighth; the Branches are very buſhy, loaded with Flowers of a fleſh-colour: its Fruit is hardly bigger than a white Gooſeberry.

The Wild Goats [*c*] mention'd by *Solinus*, and which [*d*] *Belonius* has given a Print of, run up and down theſe Mountains in Herds; the *Greeks* call them *Agrimia*, a Name they give to all Deer. We wonder'd to ſee Olive-Trees in theſe Parts, and ſo near the Snow too, ſpringing up naturally, and moſt of them reſembling thoſe which are rais'd by Art: wild Olive-Trees are diſtinguiſhable not only by the Fruit, but alſo by the Leaf, which is rounder and harder. If *Hercules* the [*e*] *Cretan* had been inform'd that theſe Olive-Trees grew in *Crete*, he would not have given himſelf the trouble of going among the [*f*] *Hyperboreans*, to bring them into

[*a*] Acer Aſphendannos. Belon. Obſ. lib. 1. cap. 17. Acer Cretica, P. Alp. Exot. 9.

[*b*] Prunus Cretica, montana, minima, humi fuſa, flore ſuaverubente. Corol. Inſt. Rei Herb. [*c*] Ager Creticus ſylveſtrium caprarum copioſus eſt. Solin. Polyhiſt. c. 11.

[*d*] Obſerv. lib. 1. cap. 13.

[*e*] *Or the* Idean, *and the* Curetes.

[*f*] Pauſan. Deſcript. Græc. in Eliacis prior.

Greece,

Greece. *Diodorus Siculus* [*a*] with good reaſon obſerves, that *Minerva* tranſplanted from the Woods into Orchards your domeſtick Olives; there are whole Mountains cover'd with them, on the road from *Smyrna* to *Epheſus*.

After we had wander'd about in the Snow, and pick'd up ſuch Plants as occur'd, we went down to *Males*, and ſo to *Girapetra*, the 9th of *June*. The 10th we took the ſhorteſt Cut to *Candia*, where we tarry'd the 13th, and lay at *Dinaſta* the 14th; the 15th we lay at *Daphnedes*; the 16th on the Coaſt of *Almyron*, partly wet and partly dry, among the Ruſhes: the 17th at *Canea*, where having diſcharg'd our ſelves of our Luggage, we again viſited the Neighbourhood of that City and Cape *Melier*, to look upon ſome Vegetables that were but juſt ſpringing up the beginning of the paſt Month.

The 28th of *June* we left *Canea*, to go ſee Mount *Ida*, the Labyrinth and the Ruins of *Gortyna*. Our firſt Stage was *Almyron*, our ſecond *Retimo*. The 30th we went and lay at the Convent of *Arcadi*, within twelve miles of *Retimo*.

ARCADI. This Convent, the handſomeſt and richeſt of all the Monaſteries in the Iſland, ſeems to have retain'd the Name of the ancient City of *Arcadia*, mention'd by [*b*] *Seneca*, *Pliny*, and *Stephens* the Geographer: but it is ſtrange that *Seneca* and *Pliny* ſhould preſume to vouch *Theophraſtus* to an incredible thing; namely, that after the Deſtruction of this Town, all the Springs round about were dry'd up, and never ran more till it was rebuilt. In times paſt, [*c*] *Arcadia* was honour'd with the third Biſhoprick of the Iſland: all that's now left, is a great Convent ſeated in a Plain, like a Platform, on

[*a*] Biblioth. Hiſt. lib. 5.
[*b*] Quæſt. Nat. lib. 3. cap. 11. Plin. Hiſt. Nat. lib. 31. cap. 4.
[*c*] Novel. Imp. Leon.

the top of a Mountain, at the foot of Mount *Ida*. The Acceſs of this Platform is through an agreeable Valley, divided into Orchards, Vineyards, and arable Lands; overſpread, in ſuch places as are unmanur'd, with Holm-Oaks, Kermes, Maples, Phillyrea, Myrtles, Maſtick-Trees, Turpentine-Trees, Piſtachoes, Laurels, Cypreſs, Storax. The place is full of Springs and Rivulets, and revives the Idea of ancient *Crete*; which, as [*a*] *Strabo* deſcribes it, is ſtill to be perceiv'd here.

The main Pile of Building is grand and regular; the Church has two Naves, adorn'd with *Gothick* Pictures. Is it not a ſurprizing thing, that the *Greeks*, whoſe Forefathers ſo juſtly follow'd Nature, ſhould degenerate into the Taſte of the *Goths*, who were ſuch ill Imitators of her? This can be no otherwiſe accounted for, than becauſe fine Performances require too much Time and Study. In this Houſe there are about a hundred [*b*] Monks, and two hundred Out-liers, employ'd in Huſbandry and improving their [*c*] Farms. The [*d*] Superior, a genteel-ſpirited Man, entertain'd us with wonderful Civility: Perſons in his Poſt being for the moſt part grave, and of a venerable Mien, 'twould be an Affront to offer them Money when one goes away: the Cuſtom is, to drop a few [*e*] Sequins into the Baſon of the holy Bread, which they preſent to you when Maſs is over.

The Cellar is one of the handſomeſt places of the whole Monaſtery: there are no leſs than 200 Butts of Wine in it; the beſt Piece is mark'd with the Superior's Name, and no body dare touch it without his leave. By way of bleſſing this Cellar,

[*a*] Ἐστὶ δὲ ὀρίνη καὶ δασεῖα νῆσος. ἔχει δὲ αὐλῶνας εὐκάρπους. Geog. lib. 10. [*b*] Caloyers. [*c*] Μελόχι. Farm.
[*d*] Ηγούμενος, Chief.
[*e*] *A Gold Coin worth two Crowns and a half.*

he

he once a year, after Vintage is over, repeats the following Prayer, printed in the *Greek* Ritual: tranſlated, it runs thus; *O Lord God, who loveſt Mankind, caſt thy eyes on this Wine, and on thoſe that ſhall drink it; bleſs thou our Butts, as thou didſt of old the Well of* Jacob, *the Pool of* Siloam, *and the Drink of thy holy Apoſtles. O Lord, as thou waſt pleas'd to be preſent at the Wedding at* Cana, *where by changing Water into Wine, thou madeſt thy Glory manifeſt; ſend down now thy Holy Spirit on this Wine, and bleſs it in thy Name.* Amen.

The Lands of this Religious Houſe reach as far as to the Sea towards *Retimo*, and to the top of Mount *Ida* on the South. We were told that the Monks had gather'd this year above four hundred Meaſures of Oil, tho' one half of their Fruit was loſt for want of hands to get it in. Below *Arcadi*, verging to the Sea, is the Convent of *Arſeni*, which is reported to be a very handſom Building; but we had not time to viſit it.

The firſt of *July* we ſteer'd our courſe to Mount *Ida*, in company with two Friers, who were order'd by the Superior of *Arcadi* to conduct us through the Deſerts, which our Guides were ſtrangers to. Our Convoys brought us to a Fountain eighteen miles from the Convent, and ten miles from the top of Mount [*a*] *Ida*. There's no going on horſeback beyond this Spring: the whole Country here is quite bare, and very ſtony. We left our Horſes to the Care of a Monk, who has a Lodge by this Fountain, and is a ſort of a Stud-maſter to the Monaſtery. Our Guides took with them Proviſion for three days. The two Monks taking their leaves of us, we were

Η ΙΔΗ ΟΡΟΣ. Ida Mons. *Mount* Ida.

[*a*] Ψιλορίτι *in vulgar* Greek *as much as to ſay*, High Mountain, ὑψηλὸν ὄρος. Ἐν μέσῳ τῆς νήσου τὸ Ἰδαῖον ὄρος ὑψηλότατον. Strab. Rer. Geog. lib. 10.

left to the Stud-maſter, who conducted us to a Sheep-fold ſix miles from the Fountain: we were oblig'd to ſtop here, and tho' it was a very uncomfortable place to take up one's Quarters in, yet it was neceſſary to us, becauſe it was the only place that had Water all thereabouts. From this Well to the top of the Mountain, they reckon four miles: we aſcended it with much difficulty, on the third of *July*.

This mighty Mountain, which covers almoſt the middle of the Iſland, has nothing of note but its Name, ſo renown'd in ancient Hiſtory. This celebrated Mount *Ida* exhibits nothing but a huge, overgrown, ugly, ſharp-rais'd, bald-pated Eminence; not the leaſt ſhadow of a Landſkip, no delightful Grotto, no bubbling Spring, nor purling Rivulet to be ſeen: there is indeed one poor ſorry Well with a Bucket, to keep the Sheep and Horſes from periſhing with Thirſt. All the Cattle bred on it are a few ſcrubby Horſes, ſome Sheep and ſtarveling Goats, which are forc'd to brouze on the very Tragacantha [*a*]; a Shrub ſo prickly, that the *Greeks* call it Goats-thorn. Begging [*b*] *Dionyſius Periegetes*'s pardon, as likewiſe his Commentator's, the Archbiſhop of *Theſſalonica*; the Praiſes they beſtow'd on this Mountain ſeem to be ſtrain'd, or at leaſt are now paſt their Seaſon. They who have advanc'd, that the upper parts of Mount *Ida* were quite [*c*] bald, and that Plants could not live there for Snow and Ice, came much nearer the Truth. *Theophraſtus* talks of a ſort of Vine growing here, and *Pliny* has done no more than tranſlated the Deſcription of it. We look'd about to ſee if we could

[*a*] Τραγακάνθα, Hirci Spina.

[*b*] Orbis Deſcript. ver. 581. Euſtath. in verſ. eundem.

[*c*] Φαλάκραι ἄκρα τῆς Ἴδης, &c. Stephan. Byſant. Ἡ δὲ ἄμπελος φύεται ἐν τῇ Ἰδαίᾳ περὶ τὰς Φαλάκρας καλουμένας. Theoph. Hiſt. Plant. lib. 3. cap. 17. Plin. Hiſt. Nat. lib. 14. cap. 3.

find

find any ſuch Vine, but to no purpoſe; and yet it can't be doubted but thoſe Authors meant Mount *Ida* of *Crete*: for on that of *Phrygia* there's neither Snow nor Ice to be ſeen. On whatever ſide we turn'd our eyes, from one Heighth to another, we ſaw nothing but bottomleſs Quagmires, and deep Abyſſes fill'd with Snow ever ſince the Reign of King *Jupiter*, the firſt of the Name.

From the top of Mount *Ida*, which is the higheſt place of the Iſland, you diſcern the Sea, South and North; but why all this pother to ſee it at ſuch a diſtance? and yet this was the reaſon of its being call'd *Ida*, in the earlieſt Antiquity. According to [*a*] *Helladius*, it was the common Appellative of all Mountains from whence a great Extent of Country could be diſcover'd: and if [*b*] *Suidas* may be credited, all Foreſts that afford an agreeable Proſpect, were call'd *Ide*. As for us, whoſe Heads at that time were not bent to ſuch book-learn'd Thoughts, and out of humour that we found nothing but Flint-Stones, and but a few uncommon Plants, being ſcarce able to draw one Leg after the other; yet that we might have nothing to upbraid our ſelves withal, we exerted our utmoſt Strength to reach the farthermoſt Summit, in ſpite of the Winds which beat us back again; and getting under the covert of a perpendicular Rock, a fancy took us in the head to make a little Sherbet. That which the *Turks* uſually drink, is nothing but an Infuſion of Raiſins, into which they throw ye a handful of Snow: the Ptiſane of the *Hotel-Dieu* of *Paris* is a much better Draught. We fill'd our Cups with clean cryſtalliz'd Snow-Drops, and here and there a Lay of Sugar between: on this we pour'd a quantity of excellent Wine; and then ſhaking the Cups, the whole preſently diſſolv'd. We did our ſelves

[*a*] *Cited in the* Bibliotheque *of* Photius. [*b*] Ἰδεῖν, videre.

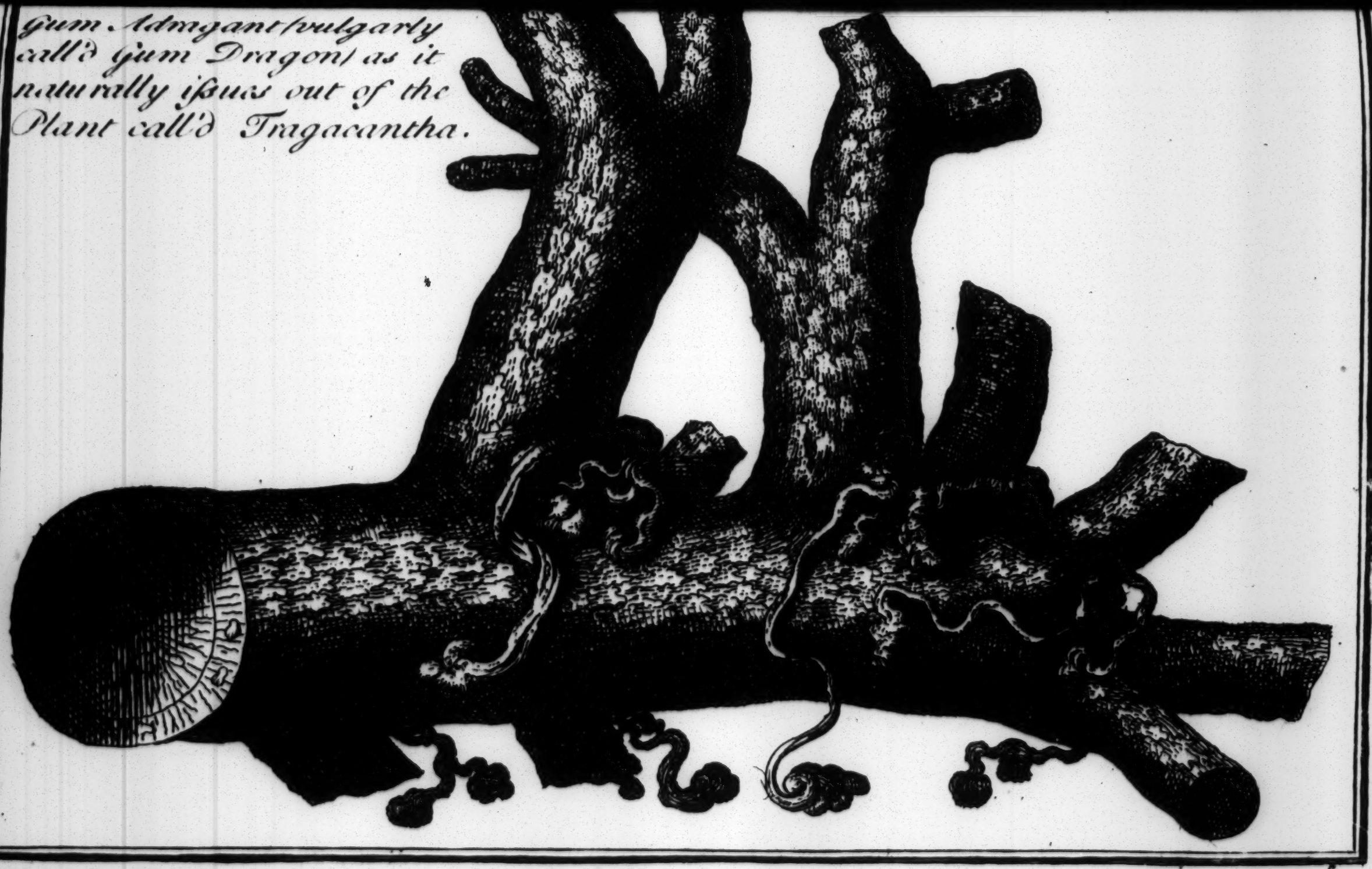
the Honour to drink the King's Health and wiſh his Majeſty long Life and Happineſs; after which, we the more manfully clamber'd up to the very point of this Rock, ſteep as it was. Whither would not one go, with ſuch good Wine, and commanded by ſo great a Prince? This Wine was of the Colour of *Alicant*, without any Luſciouſneſs, rich, racy, ſtrong-body'd, deep-colour'd, perfumed with a penetrating Spirituouſneſs. The Superior of *Arcadi* made us a Preſent of it, or rather we had it in barter for ſome Polychreſt Pills, and a few Doſes of emetick Tartar, which ſome of his Religious had reap'd no ſmall Benefit from. Emeticks ſuit the *Greek* Conſtitutions in many caſes: moſt of them, eſpecially the Eccleſiaſticks, who, to give them their due, are none of the meagereſt of the Country, have a broad Cheſt and a very capacious Belly, which is eaſily mov'd by the leaſt Attacks of Antimony.

As for Plants, there's none on Mount *Ida* but what may more commodiouſly be come at on the Mountains of *Canea*; whoſe Freſhneſs, Verdure, and limpid Streams are really inviting to a Herborizer. We had, however, the Satisfaction of fully obſerving the [*a*] Gum Adragant on Mount *Ida*. I can't underſtand how [*b*] *Belonius* comes to aſſert ſo poſitively that there's no ſuch thing in *Candia*: ſure he had not read the firſt Chapter of the ninth Book of *Theophraſtus*'s Hiſtory of Plants. The little bald Hillocks about the Sheep-fold produce much of the [*c*] Tragacantha, and that too of a very good ſort. *Belonius* and *Proſper Alpinus* were doubtleſs acquainted with it, tho' 'tis hardly poſſible, from their Deſcriptions, to diſtinguiſh it from the other

[*a*] *A Drug uſed by the Apothecaries, as likewiſe by Painters in Miniature.* [*b*] Obſerv. lib. 1. cap. 17. [*c*] Tragacantha Cretica, incana, flore parvo, lineis purpureis ſtriato. Corol. Inſt. Rei Herb. 29.

kinds

Gum Admygant vulgarly call'd Gum Dragon, as it naturally issues out of the Plant call'd Tragacantha.



B

kinds they make mention of. This Shrub ſpontaneouſly yields the Gum Adragant towards the end of *June*, and in the following Months; at what time the nutritious Juice of this Plant, thicken'd by the Heat, burſts open moſt of the Veſſels wherein it is contain'd. It is not only gather'd in the Heart of the Trunk and Branches, but alſo in the Inter-ſpaces of the Fibres, which are ſpread in a round Figure or Circle like Rays of the Sun, as appears in the Trunk mark'd A. This Juice is coagulated into ſmall Threads, which paſſing through the Bark iſſue out by little and little, according as they are protruded by the freſh Supplies of Juice ariſing from the Roots: this Subſtance being expos'd in the Air grows hard, and is form'd either into Lumps, or ſlender Pieces curl'd and winding in the nature of Worms, more or leſs long, according as matter offers: it ſeems as if the Contraction of the Fibres of this Plant contributes to the expreſſing the Gum. Theſe delicate Fibres, as fine as Flax, being uncover'd and trodden by the Feet of the Shepherds and Horſes, are by the Heat ſhrivel'd up, and facilitate the Emanation of the extravaſated Juice.

'Twas not without ſome Surprize, we found that a Plant, which *Proſper Alpinus* made no Difficulty to liſt under the Species of *Tragacantha*, ought to have been plac'd among thoſe of *Limonium* [*a*]. Who could imagine that there was any ſuch thing in the world, as a Plant of this laſt kind with Juniper-Leaves? Now I'm mentioning Juniper, that which grows on Mount *Ida* riſes not above two or three foot high: its Twigs ſpreading out on the ſides, form a Shrub like the Juniper of the *Alps*, and there's no diſtinguiſhing them but by their Fruit: that of *Can-*

[*a*] Limonium Creticum Juniperi folio. Corol. Inſt. Rei. Herb. 25. Echinus, id eſt Tragacantha altera. P. Alp. Exot. 56.

dia

dia is as large and as red as that of the [*x*] red-berry'd Juniper ſo frequent in *Provence* and *Languedoc*. Beſides the dry Wood of the *Candia* Juniper is colour'd and ſcented juſt like that kind of *American* Cedar, with which at *Paris* they make Borders for Stamps.

For want of better Accommodation, we were forc'd to come back to the Sheep-coat. The next day, being the 14th of *July*, we dined at the Spring where we had left our Horſes; and ſtriking towards the Southweſt, we deſcended down horrible Precipices, almoſt winding about like a Snail as far as the foot of Mount *Ida*, the View whereof grew more and more frightful: afterwards we were all of a ſudden raviſh'd with a delectable Contraſt. We enter'd into a large open Valley between Mount *Ida* and Mount *Kentro*, all over planted with Olive, Orange, Pomegranate, Mulberry, Cypreſs, Walnut, Myrtle, Bay, and all ſorts of Fruit-Trees; the Villages are numerous, and the Waters admirable. Mount *Ida* is a huge Lembick, which ſupplies all around it with Liquor, *viz.* almoſt one third of the Iſland. The Valley we ſpeak of loſes it ſelf inſenſibly in the fineſt and fruitfuleſt [*b*] Plain of all *Candia*; this Plain ſtretches as far as *Girapetra*.

We, according to cuſtom, retir'd to a Monaſtery; the Name of it is [*c*] *Aſomatos*, that is to ſay, the Monaſtery of Angels: the Superior, who ſpoke *Italian*, accommodated us the beſt he could; and underſtanding that we were in purſuit of Simples, he ſhew'd us ſome *Colocaſia* along the Brooks thereabouts. We were exceedingly rejoic'd to meet with a Monk that was going to *Canea:* he was ſo kind

[*a*] Juniperus Cretica, ligno odoratiſſimo. Κέδρος Græcorum recentiorum. Corol. Inſt. Rei Herb. 41.

[*b*] La Meſſaria, *or* Maſſeria.

[*c*] Ασώματος, *un-body'd, or the Monaſtery of Angels.*

as

as to take charge of a Packet of Letters for our Conſul, who was diſpatching a Bark to *Marſeilles*. I with Pleaſure laid hold of the Opportunity of aſſuring your Lordſhip that I am,

MY LORD,

Your very humble and

Moſt obedient Servant,

TOURNEFORT.

LETTER II.

To Monſeigneur the Count de Ponchartrain, *Secretary of State*, &c.

MY LORD,

IN regard our Enquiries were not limited to Natural Hiſtory alone, we left *Aſomatos* the fifth of *July*, to go ſee the Ruins of *Gortyna*, 24 miles diſtant from that Monaſtery. We paſs'd through *Apodoulo*, a Village within ſix miles of it; and ſtill coaſting along Mount *Ida*, croſs very barren Mountains, where nothing grows but the prickly Pimpernell; we took up our Lodging very near the Sea, Southerly, at *la* [*a*] *Trinité*, another Town ſix miles and a half from *Apodoulo*. The ſixth of *July* we paſs'd through *Novi-Caſtelli*, a Hamlet ten miles off, where we arriv'd in very good time. The Ruins of *Gortyna* are but two miles from this place.

Deſcription of Candia *continu'd.*

[*a*] Ἁγία Τριάδα.

The

GORTYNA. Γορτύνα. The Origin of *Gortyna* [*a*] is as obſcure as that of moſt ancient Towns. What ſignifies it to us, whether its Founder was [*b*] *Gortyn*, *Rhadamanthus*'s Son, or [*c*] *Taurus*, he that ran away with *Europa* on the Coaſt of *Phœnicia*? Certain it is, that after the Decadence of *Gnoſſus*, which the *Romans* made it their buſineſs to humble, *Gortyna* [*d*] became the moſt puiſſant City of *Crete*; nay, it had ſhar'd the Sovereignty of the Iſland before the *Romans* Conqueſt of it. *Hannibal* thought himſelf ſafe there againſt thoſe very *Romans*, after the Defeat of *Antiochus*: [*e*] the vaſt Treaſure which that fam'd *African* carry'd thither, rais'd him a great many Enemies; but he ſkreen'd himſelf from their Inſults, by pretending to depoſite his Riches in the Temple of *Diana*, whither he caus'd to be carry'd ſome veſſels fill'd with Lead. Not long after, he repaſs'd into *Aſia*, with his Gold, which he had hid within the Images of the Deities he worſhip'd.

The Ruins of *Gortyna* [*f*] are not above ſix miles from Mount *Ida*, at the foot of low Hills, as you enter the Plain of *Meſſaria*, which is properly the Granary of the Iſland. Theſe Ruins ſhew indeed how magnificent a City it once was, but 'tis impoſſible to look on them without concern: they plough, ſow, feed Sheep among the Wrecks of a prodigious quantity of Marble, Jaſper, Granate-Stone, wrought with great Curioſity: in the room of thoſe great Men who had caus'd ſuch ſtately Edifices to be erected, you ſee nothing but poor Shepherds, who are ſo ſtupid as to let the Hares run be-

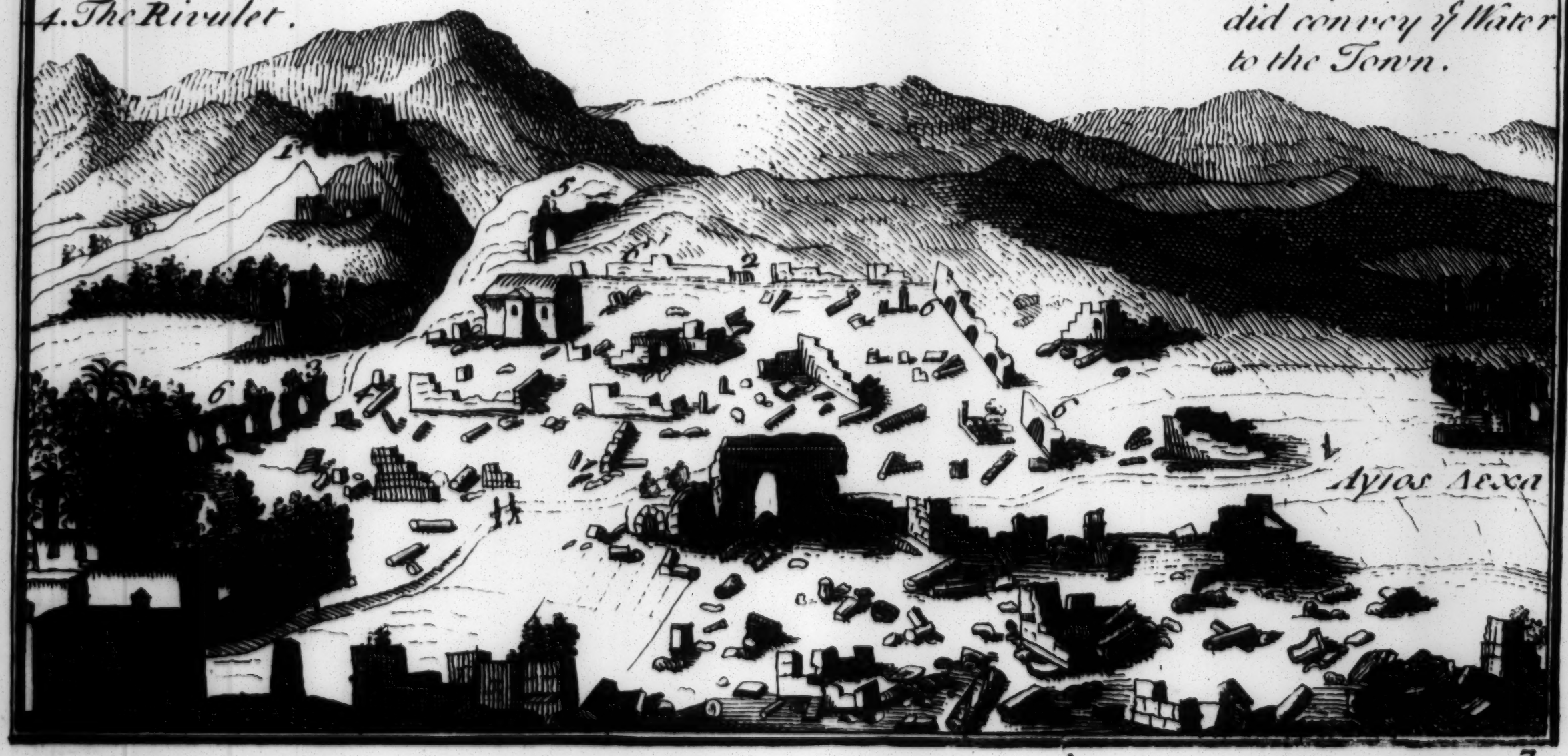
[*a*] Strab. & Ptol.
[*b*] Deſcri. Græc. in Aread. [*c*] Cedren. Compen. Hiſt.
[*d*] Strab. Rer. Geog. lib. 10.
[*e*] Juſtin. Hiſt. lib. 32. cap. 4.
[*f*] Κεῖται δὲ ἐν πεδίῳ ἡ τῶν Γορτυνίων πόλις. Strab. Rer. Geog. lib. 10.

tween

1. The Castle.
2. The Town.
3 Vault by ye side of the Rivulet.
4. The Rivulet.

Ruins of GORTYNA.

5. The Spring that did supply ye Town wth Water.
6. The Aquarduct that did convey ye Water to the Town.



7.

B L

tween their Legs, without meddling with them; and Partridges baſk under their Noſes, without offering to catch them. The chief thing we diſcover'd among theſe Ruins, was a Relick of one of the City-Gates tho' the beſt Stones of it are miſſing, yet it is ſtill evident that the Arch was finely turn'd; the Walls which are contiguous to this Gate may have been thoſe which [*a*] *Ptolemy Philopator*, King of *Egypt*, had caus'd to be rais'd; the Maſonry of them is very thick, and fac'd with Brick. This Quarter ſeems to have been one of the beſt of the Town; we met with two Pillars of Granate, eighteen foot long: not far off are yet to be ſeen divers Pedeſtals, rang'd equally two by two on the ſame Line, for ſupporting the Columns of the Frontiſpiece of ſome Temple. Here are a world of Capitals and Architraves; peradventure they are the remains of the Temple of *Diana* before mention'd, or of that of *Jupiter* [*b*] to whom *Menalaus* ſacrific'd, after he had heard the News of his Wife *Helena*'s Flight, according to *Ptolemæus Hepheſtion*'s Report, which *Photius* has preſerv'd ſome Extracts of. As for *Apollo*'s Temple, mention'd by *Stephens* the Geographer, it ſtood in the middle of the [*c*] Town, and conſequently remote from the place we are now deſcribing. Among other Columns ſtill remaining, there are ſome of an exceeding Beauty, cylindrical, and gutter'd ſpirally; the thickeſt are not more than two foot four inches diameter. It is notorious, the *Turks* have carry'd away the fineſt of them, and accordingly there's a [*d*] Village within two Muſket-ſhot of theſe ruinous Fragments, where the Garden-Gates are of two antique Columns, between which they place a Hurdle of Wood for a Door. This

[*a*] Strab. ibid.
[*b*] Jupiter Hecatombeus, *in* Phot. Biblict. lib. 5.
[*c*] *In the* Pythium.
[*d*] Ἅγιοι Δέκα, *Town of the Ten Saints.*

This Place was call'd *Alona:* it has gone by the name of the Town of the *Ten Saints*, ever ſince the ten illuſtrious Chriſtians, Natives of this Iſland, ſuffer'd Martyrdom there in the Perſecution of the Emperor *Decius*. Theſe Martyrs were [*a*] *Theodulus*, *Saturninus*, *Euporus*, *Gelaſius*, *Eunicianus*, *Zeticus*, *Cleomenes*, *Agathopus*, *Baſilides*, *Evariſtus*. The Chapel of this Village is ſtill crouded with antique Columns, but there's nothing to be ſeen of the Tomb of the Martyrs, mention'd by the Continuator of *Conſtantine* [*b*] *Porphyrogenetes*. Theſe Martyrs are repreſented in the principal Picture in two Rows, in the ſame Poſture and on the ſame Line, erect and ſtiff as Stakes. The *Greeks* celebrate their Feſtival the 23d of *December*, and the *Latins* have follow'd them therein.

Among the Ruins of *Gortyna* are Columns of red and white Jaſper, reſembling that of *Coſne* in *Languedoc:* others we ſaw juſt like *Campan*, which is uſed at *Verſailles*. As for Figures, there are but few, the beſt having been carry'd away by the *Venetians*. The Statue which is on the Fountain of *Candia*, hard by the Moſque beyond the [*c*] Market-place, was fetch'd from among theſe Ruins: the Drapery of it is excellent, but the Figure is without e'er a Head; the *Turks* having an Abhorrence to the Repreſentation of the Heads of things animate, unleſs upon Coins, which they are fond enough of, no People more. Rumaging in a By-place, we met with half a Figure in Marble well-drapery'd: the Leg was artfully jointed, and the Toes wonderful.

At the farther end of the Town, between the North and the Weſt, hard by a Brook which doubtleſs is the [*d*] River *Lethe*; which if we may give credit

[*a*] Surius. [*b*] Lib. 2. [*c*] Bazar.
[*d*] Διαῤῥεῖ δὲ αὐτὴν ὅλην ὁ Λήθαῖος ποταμὸς. Strab. Rer. Geog. lib.

credit to *Strabo* and *Solinus*, ran among the Ruins of *Gortyna*; are to be ſeen ſome curious Remains of an ancient Church, in the Quarter call'd *Metropolis*. Though the Architecture of this Church is good, yet towards the left there's a piece of Painting half effaced, but quite of the *Gothick* Taſte; it was in all probability a Repreſentation of ſome Story of the Virgin: there are ſtill legible in large Characters [*a*] ΜΡ. ΘΥ. We were not able to unfold a large Inſcription in *Greek*, which is in the Chancel: it is plac'd too high, and much worn by Time. We however fancy'd there was ſomewhat of the Name of *Cyrille*, which is not unlikely: for Hiſtory makes mention of two *Cyrilles* Biſhops of *Gortyna*, one martyr'd about the beginning of the third Age under the Emperor *Decius*, and the other by the *Saracens* in the ninth Age under *Michael the Stammerer*. We inquir'd concerning theſe holy Biſhops, among the *Papas* thereabouts; but they knew nothing of the matter. One of them told us, that *Titus*, to whom St. *Paul* wrote an Epiſtle, was Nephew to a Biſhop of *Gortyna*; wherein he was egregiouſly miſtaken. *Titus* [*b*], whom St. *Paul* calls his dearly-beloved Son, was himſelf the firſt Biſhop of *Crete*; and it is highly probable, his See was at *Gortyna*, which was at that time the principal City, and afterwards it had conſtantly the honour of being the firſt Biſhoprick, of the Iſland.

ΚΥΡΙΑΛΟΣ.

Near to the Ruins of the Metropolitan Church, we met with more, which ſeem'd to be the Remains of ſome Monaſtery: the Shepherds there have built them ſorry Sheltering-places, with huge pieces of antique Marble, among which there's a Capital

lib. 10. Gortynam amnis Lethæus præterfluit quo Europam Tauri dorſo Gortynii ferunt vectitatam. Solin. Polyhiſt. cap. 11.

[*a*] Mater dei. [*b*] Πρὸς Τίτον τὴς Κρητῶν ἐκκλησίας πρῶτον Ἐπίσκοπον χειροτονηθέντα, &c. Epiſt. Pauli ad Titum.

adorn'd with two Roſettes, and a Croſs of St. *John* of *Jeruſalem*. The Town, doubtleſs, was not deſtroy'd till after the Eſtabliſhment of the Knights Hoſpitalers, who now are at *Malta*. Their Inſtitution began in 1099, by *Girard Tenque de Martigues* in *Provence*. Cloſe by theſe Ruins, on the Brook-ſide, is the Reſidue of an Aqueduct, the Arch whereof is ſix or ſeven foot high: on the ſide of it is a noble Cellar vaulted by Bands, and which ſeems to have been a Reſervatory for ſupplying another Aqueduct which is on the way to the Town of the *Ten Saints*; the Canal of this Aqueduct was barely a foot broad.

Theophraſtus [*a*], *Varro* [*b*], and *Pliny* [*c*], ſpeak of a Plane-Tree which was at *Gortyna*, and which uſed to ſhed its Leaves according as new ones ſprouted forth: perhaps there are ſtill ſome of this kind to be found among thoſe which grow numerous along the River *Lethe*, which *Europa* ſwam up as far as *Gortyna*, on the back of her [*d*] Bull. This Plane-Tree, always green, was thought ſo odd a thing by the *Greeks*, [*e*] that they gave out that the firſt Loves of *Jupiter* and *Europa* were tranſacted under the ſhade thereof. This Adventure, however fabulous, was what in all appearance gave occaſion to the Inhabitants of *Gortyna* to ſtrike a [*f*] Medal, which is in the King's Cabinet, with *Europa* on one ſide, ſitting melancholy on a Tree, partly the Plane and partly the Palm-Tree, at the foot whereof is an Eagle, to which ſhe turns her back: the ſame Princeſs is repreſented on the other ſide, ſitting on a Bull encompaſs'd with a Border of Bay-leaves. *Antonius Auguſtinus* [*g*], Archbiſhop of *Tarragona*,

[*a*] Hiſt. Plant. lib. 1. cap. 15. [*b*] De Re Ruſtic.
[*c*] Hiſt. Nat. lib. 12. cap. 1. [*d*] Solin. Polyhiſt. ibid.
[*e*] Μυθολογεῦσι δὲ ὡς ἐπὶ ταύτῃ ἐμιγητῇ Ἐυρώπῃ ὁ Ζεὺς. Theoph. ibid.
[*f*] Legend. ΓΟΡΤΥΝΙΩΝ. [*g*] Dialog. 1.

takes

takes notice of the like Type. *Pliny* ſays, Endeavours were uſed to multiply in the Iſland the Species of this Plane-Tree, but it degenerated; that is to ſay, thoſe of the new Plantation ſhed their Leaves in Winter, as well as the ordinary Planes.

There are yet extant Medals of *Gortyna*, ſtruck with the Heads of *Germanicus*, *Caligula*, *Trajan*, *Adrian*, the [*a*] faireſt of which is to be ſeen in the King's Cabinet: it tells, that they uſed to aſſemble at *Gortyna*, to celebrate the publick Games in honour of *Adrian*.

Beſides the Inſcriptions of *Gortyna* reported by *Gruterus*, which *Honorio Belli*, Author of ſome Letters to *Cluſius*, concerning the *Cretan* Plants, had communicated to *Pigafeta*, we copy'd two, which had eſcaped the Inveſtigation of *Belli*.

ΠΕΤΡΟΝΙΟΝΠΡΟΒΟΝ
ΤΟΝΛΑΜΠΡΟΤΑΤΟΝ
ΑΝΘΥΠΑΤΟΝΚΑΙ
ΑΠΟΤΠΑΡΧΟΝΠΡΑΙΤΩΡΙΟΝ
ΔΟΓΜΑΤΙ ΤΗCΛΑΜΠΡΑC·
ΤΟΡΤΥΝΙΩΝΒΟΥΛΗC
ΟΙΚΟΥΜΕΝΙΟCΔΟCΙΘΕΟC
ΑCΚΛΗΠΙΟΔΟΤΟC
ΟΛΑΜΠΡΟΤΑΤΟCΥΠΑΤΙ
ΚΟCΑΝΕCΤΗCΕΝ·

By Decree of the Illuſtrious Senate of Gortyna, Oecumenius Doſitheus Aſclepiodotus *of the moſt Illuſtrious Conſulary Dignity, erected this Monument to the moſt Illuſtrious* Proconſul *and* Prefectus Pretorius, Petronius Probus.

Here follows one that is not ſo ancient.

[*a*] Legend. ΚΟΙΝΟΝ ΚΡΗΤΩΝ ΓΟΡΤΥΝΙΩΝ.

†ΕΠΙΘΕΟΔΩΡΟΥΤΟΥΑΓΙΩΑΡΧΙΕΠΙCΚ
ΚΑΠΙΛΙΟΥΤΟΥΠΕΡΙΒΛΕΠΤΟΥΠΑΤΟΥ
ΕΥΤΥΧΩCΑΝΕΝΕΩΘΗΚΟΥ...ΟΤΟΙΧΟC
ΥΦΛΑΠΠΙΩΝΟCΤΟΥΛΑΜΠΡΟΥΙΝΔΒ†

The Reverend Father [*a*] *Bernard de Montfaucon*, a Perſon of profound Learning, and of an univerſally-allow'd Capacity, has found out the true Senſe thereof.

Ἐπὶ Θεωδόρου τοῦ ἁγιωτάτου ἀρχιεπισκόπου καὶ Α. Πιλίου τοῦ περιβλεπτοτάτου ὑπατικοῦ εὐτυχῶς ἀνενεώθη τὸ——ὁ τεῖχος ὑπατείας Φλαβίου Ἀππίωνος τοῦ λαμπροτάτου ἰνδικτιῶνος Β.

This Wall was happily rebuilt under the moſt Holy Archbiſhop Theodorus, *and under the Illuſtrious Proconſul* A. Pilius, *in the ſecond Year of the Conſulate of the moſt Illuſtrious* Fl. Appion.

Moſt of the other Inſcriptions which are in the Fields thereabouts are either fractur'd, or ſo worn away, that there's no decyphering them. The Seaſon advancing apace, and the moſt favourable time of the Year for Simpling being come, we were obliged to quit *Gortyna*, without being able to examine its ancient Ports. According to *Strabo* [*b*], the chief was at *Lebene*, ninety Stadia from the Town, towards the South, which is exactly true; for they reckon but thirteen Miles from the Ruins of *Gortyna* to the Sea, and twenty four Miles from the ſaid Ruins to *Candia*. The other Port of *Gortyna* was at *Metallum*, within ſixteen Miles of the Town, and more to the Weſt than *Lebene*; for the *Lebenians* were Neighbours to the *Praiſians*, a People beyond *Girapetra*, and conſequently to the South-eaſt of *Gortyna*. *Strabo* has ſo well mark'd the Situation of

[*a*] *Of the Congregation of* S. Maur. Palæog. Græc. lib. 2. p. 175. [*b*] Rer. Geog. lib. 10.

moſt of the Towns of *Crete*, that it would be an eaſy matter to find them out; and yet our Geographers are very erroneous in placing them.

The firſt of *July*, after we had furniſh'd our ſelves with Flambeaux at the [*a*] Arch-Prieſt's, we ſet forward to ſee the Labyrinth. This famous Place is a ſubterranean Paſſage in manner of a Street, which by a thouſand Intricacies and Windings, as it were by mere chance, and without the leaſt regularity, pervades the whole Cavity or Inſide of a little Hill at the foot of Mount *Ida*, Southward, three miles from *Gortyna*.

LABYRINTH *of* Candia.

The Entrance into this Labyrinth is by a natural Opening, ſeven or eight paces broad, but ſo low that even a middle-ſiz'd Man can't paſs through without ſtooping. The Flooring of this Entrance is very rugged and unequal; the Cieling flat and even, terminated by divers Beds of Stone, laid horizontally one upon another. The firſt thing you come at is a kind of Cavern exceeding ruſtick, and gently ſloping: in this there is nothing extraordinary, but as you move forward, the place is perfectly ſurprizing, nothing but Turnings and crooked Byways. The principal Alley, which is leſs perplexing than the reſt, in length about 1200 paces, leads to the farther end of the Labyrinth, and concludes in two large beautiful Apartments, where Strangers reſt themſelves with pleaſure. Tho' this Alley divides it ſelf, at its extremity, into two or three Branches, yet the dangerous part of the Labyrinth is not there, but rather at its Entrance, about ſome thirty paces from the Cavern on the left hand. If a Man ſtrikes into any other Path, after he has gone a good way, he is bewilder'd among a thouſand Twiſtings, Twinings, Sinuoſities, Crinkle-Crankles, and Turn-again Lanes, that he could ſcarce ever

[*a*] Protopapas.

get out again without the utmoſt danger of being loſt. Our Guides therefore choſe this principal Alley, without deviating either to the right or left; in traverſing this Alley, we meaſur'd 1160 good Paces; it is from ſeven to eight foot high, ciel'd with a Stratum of Rocks, horizontal and quite flat, as are moſt Beds of Stone in thoſe parts. And yet there are ſome places where a Man muſt ſtoop a little; nay, about the middle of the Route, you meet with a Paſſage ſo very ſtrait and low, that you muſt creep upon all four to get along. Generally ſpeaking, the grand Walking-place is broad enough for three or four to go abreaſt: its Pavement is ſmooth, not many Ups nor Downs: the Walls are either cut perpendicular, or made of Stones which formerly choak'd up the Paſſage, and which are diſpos'd with a ſtudy'd regularity; but ſo many Alleys offer themſelves on all ſides, that you muſt take the utmoſt care how you proceed.

Being beforehand reſolv'd to make the beſt of our way out of this ſubterranean Maze, our firſt Care was to poſt one of our Guards at the mouth of the Cavern, with order to fetch People from the next Town, to come and help us out, in caſe we return'd not before night: in the ſecond place, each of us carry'd a large lighted Flambeau in his hand: thirdly, at every difficult Turning we faſten'd on the right hand Scrolls of Paper number'd: fourthly, one of our Guides dropt on the left ſmall bundles of Thorns, and another ſcatter'd Straw all the way on the ground. In this manner we got ſafe enough to the farther end of the Labyrinth, where the grand Walk divides it ſelf into two or three Branches, and where there are likewiſe two Rooms or Apartments, almoſt round, about four Toiſes in breadth, cut in the Rock. Here are divers Inſcriptions made with Charcoal; ſuch as *Father Franciſco Maria Peſaro, Capuchin.* *Frater Tadeus Nicolaus*; and over againſt it,

it, 1539. Farther on, 1444; as likewiſe, *Qui fu el ſtrenuo Signor Zan de Como capⁿᵒ de la Fanteria* 1526. in *Engliſh*, *Here was the valiant Signor* John de Como, *Captain of Foot*, 1526. In the grand Walk there are alſo great numbers of Cyphers and other Marks; among the reſt, that which is in the Margin, which ſeem'd to be put by ſome Jeſuit. We obſerv'd the following Dates, 1495, 1560, 1579, 1699. We too wrote the Year of the Lord 1700, in three different places, with a black Stone. Among theſe Writings there are ſome really wonderful: This corroborates the Syſtem propos'd by me ſome Years ago [*a*], concerning the Vegetation of Stones, which in this Labyrinth increaſe and grow ſenſibly, without being ſuſpected to receive the leaſt adventitious Matter from without. When the Perſons were graving their Names on the Walls of this place, which are of living Rock, little did they imagine that the Furrowings wrought by their Penknives would be inſenſibly fill'd up, and in time adorn'd with a ſort of Embroidery, about a line high in ſome places, and near three lines in others: ſo that theſe Characters, inſtead of being hollow and concave, as they were at firſt, are now turn'd convex, and come out of the Rock like Baſſo-Relievo. The matter of them is white, tho' the Stone they iſſue from is greyiſh. I look upon this Baſſo-Relievo to be a kind of Callofity form'd by the nutritious Juice of the Stone, extravaſated by little and little into the above-mention'd Channellings made by the Graver, like as Callofities are form'd at the Extremities of the Fibres of broken Bones.

Having taken theſe Precautions, it was eaſy enough to find our way out: but after a thorow Examination of the Structure of this Labyrinth, we all

[*a*] Hiſtory of the Academy Royal of Sciences. *Anno* 1702.

concur'd in opinion, that it could never have been what *Belonius* [*a*] and ſome other of the Moderns have fancy'd; namely, an ancient Quarry, out of which were dug the Stones that built the Towns of *Gortyna* and *Gnoſſus*. Is it likely they would go for Stone above a thouſand paces deep, into a place ſo full of odd Turnings, that 'tis next to impoſſible to diſ-entangle one's ſelf? Again, how could they draw theſe Stones through a place ſo pinch'd in, that we were forc'd to crawl our way out for above a hundred paces together? Beſides, the Mountain is ſo craggy and full of Precipices, that we had all the difficulty in the world to ride up it.

We look'd about for the Cart-ruts mention'd by *Belonius*, but all to no purpoſe. It is likewiſe obſervable, that the Stone of this Labyrinth has neither a good Hue nor a competent Hardneſs; it is downright dingy, and reſembling that of the Mountains near which *Gortyna* ſtands. As for the Town of *Gnoſſus* [*b*], it was at a diſtance from this Labyrinth, towards the Nothern Coaſt of *Crete*, about 3125 paces from *Gortyna*, beyond the Mountains ſtretching towards *Candia*, adjoining to ſome poor Gutter of Water [*c*], on the Banks whereof were celebrated the Nuptials of *Jupiter* and *Juno*. *Belonius*, of all Men, might have determin'd the Situation of *Gnoſſus*; he who boaſts of having ſeen the Tomb of *Jupiter* [*d*], juſt as 'tis deſcrib'd by the Ancients: that Tomb muſt certainly have been in the Town of *Gnoſſus*; and according to *Belonius*'s Route from *Candia* to Mount *Ida*, *Gnoſſus* was in his way.

It is therefore much more probable, that the Labyrinth is a natural Cavity, which in times paſt ſomebody out of curioſity took a fancy to try what they

[*a*] Obſerv. lib. 1. cap. 6. [*b*] Strab. Rer. Geog. lib. 10. [*c*] Κέφαλος. Strab. ibid. Θήρην. Diod. Sic. Biblioth. Hiſt. lib. 5. [*d*] Obſ. lib. 1. cap. 17. Sepulchrum ejus eſt in Creta, in oppido Cnoſſo. Lactant. lib. 1. cap. 11.

could

could make of, by widening moſt of thoſe Paſſages that were too much ſtraitned. To raiſe the Cieling of it, they only took down ſome Beds of Stone, which quite throughout the Mountain are horizontally poſited; in ſome places they cut the Walls plumb down, and in clearing the Paſſages, they took care to place the Stones very orderly. The reaſon why they meddled not with that narrow Neck mention'd before, was perhaps to let Poſterity know how the reſt were naturally made; for beyond that place the Alley is as beautiful as on this ſide it. It would be a difficult taſk to rid away the Stones beyond; unleſs they were broke to powder, they could never be brought through this gut-like Paſſage. The ancient *Cretans*, who were a very polite People, and ſtrongly devoted to the fine Arts, took a particular pleaſure in finiſhing what had been but ſketch'd out by Nature. Doubtleſs ſome Shepherds having diſcover'd theſe ſubterranean Conduits, gave occaſion to more conſiderable People to turn it into this marvellous Maze, to ſerve for an Aſylum in the Civil Wars, or to ſkreen themſelves from the Fury of a tyrannical Government: at preſent 'tis only a Retreat for Bats and the like. This place is extremely dry, not the leaſt Water-fall, Congelation, nor Drain to be ſeen: we were told, that in the Hills nigh the Labyrinth there were two or three other natural Openings of a vaſt depth in the Rock, which they may try the ſame experiments upon, if they have a mind. Through the whole Iſland there are a world of Caverns, and moſt of quick Rock; eſpecially in Mount *Ida*, there are holes you may run your head in, bored through and through: many very deep perpendicular Abyſſes are ſeen there; may there not be alſo many ſubterranean horizontal Conduits? eſpecially in ſuch places where the Lays of Stone are horizontal upon one another.

I queſtion not but they who in *France* dug the Amphitheatre of [*a*] *Douvai* near the *Pont de Ce*, were invited thereto by ſome Cavern open at top, like the mouth of a Well: the Beauty, or perhaps the Oddneſs of the Place, put them upon enlarging it, and forming it like an Amphitheatre, whoſe Outſide is all cover'd with Earth, except the Entrance. This Work is as wonderful in its kind, as the Labyrinth of *Candia*; which, by the way, People muſt not believe to be that which the Ancients ſpeak of. *Diodorus Siculus* [*b*] and *Pliny* [*c*] tell us, there was not the leaſt footſtep of it remaining in their time. It was made after the model of the Labyrinth of *Egypt*, one of the famouſeſt Fabricks in the world, embelliſh'd at the Entrance with a great number of Pillars, and a hundred times bigger than this of *Crete*, which from antique Medals appears to have been in the Town of *Gnoſſus*. It's pretty plain, that the Labyrinth which ſtill ſubſiſts in *Candia*, was known to the following Authors. *Cedrenus* [*d*] ſays, that *Theſeus* paſſing into *Crete*, at the requeſt of the Senators of *Gortyna*, the Minotaur, ſeeing himſelf forſaken, and going to be deliver'd up, went and hid in one of the Caverns of a certain place call'd the Labyrinth. The Author of the grand *Greek* Dictionary [*e*] reports, that the Labyrinth of *Crete* was a Mountain full of nothing but Caverns; and the Biſhop of *Candia*, *George Alexander*, quoted by *Volaterranus* [*f*], deſcribes it not only as a hollow Mountain, but made ſo by manual Labour; and not to be perambulated without a Guide, and lighted Flambeaux, by reaſon of its infinite Variety of Turnings.

[*a*] Lipſius de Amphith. [*b*] Biblioth. Hiſt. lib. 1.
[*c*] Hiſt. Nat. lib. 36. cap. 13. Pauſan. Deſcript. Græc. in Attic. Plutarch. in Theſeo. [*d*] Compend. Hiſt.
[*e*] Λαβύρινθος ἐν τῇ Κρήτῃ νήσῳ ἐστὶν ὄρος ἐν ᾧ σπήλαιον. Etymol. Magn. [*f*] Geog. lib. 9.

The

The 7th of *July* we lay at *Novi-Caſtelli*, at the Houſe of Signior *Gieronimo*, where we had dined in our way to *Gortyna*. He ſhew'd us a piece of Antiquity, wonderfully well fancy'd; 'tis a Head of a Ram, adorn'd with Feſtoons, which was found among the Ruins of that famous Place.

The 8th of *July* we travel'd 24 miles, to get to the Monaſtery of *Aſomatos*, and next day we went on to the Mountain of *Kentro*, being told of an hundred and one Springs iſſuing from it: Καιτρο. may not this be the Mountain *Theophraſtus* calls *Kedrios* [*a*], and which he places very near Mount *Ida?* In truth, this Mountain is not above four miles from the Monaſtery of *Aſomatos*, ſeparated from Mount *Ida* by the Valley we have been ſpeaking of, which loſes it ſelf in the Plain of *Maſſeria* or *Meſſaria*, according to the *Greek* Pronunciation. *Kentro* is a bare dry Mountain to look at, tho' it ſends forth many fine Springs of Water, which take their courſe to a large Village call'd *Brices*, on account of the ſaid Springs: here we lay, and were very much pleas'd with our Diſcoveries. We went back to *Aſomatos*, to fetch our Baggage, and lay ſix miles from thence in the Convent of *Arcadi*. The [*b*] Arbute-Tree of *Greece*, a Plant we had till then ſought in vain, rejoic'd us not a little: it grows between thoſe two Monaſteries, in the chinks of a Rock on the High-way. Here is one of the beſt places for herborizing in all the Iſland.

I forgot to tell that at *Brices* we lodg'd with an old Papas, very zealous for his Way of Worſhip, and wretchedly ignorant. He would have perſuaded us in his Balderdaſh *Italian*, that there was an ancient Prophecy wrote on the Walls of the La-

[*a*] Κεδρίος. Theophr. Hiſt. Plant. lib. 3. cap. 5.
[*b*] Arbutus folio non ſerrato. C. B. Pin. 460. Adrachne Theophraſti, Cluſ. Hiſt. 48.

byrinth,

byrinth, importing that the Czar of *Muſcovy* was very ſoon to be Maſter of the *Ottoman* Empire, and deliver the *Greeks* from the Slavery of the *Turks*; adding, that he very well remembred, when the Siege of *Candia* was carrying on, a certain *Greek* aſſur'd the Viſier *Cuperli* that he ſhould take the Place, according to another Prophecy of this ſame Labyrinth. Whatever Scrawlings are made upon the Walls of the Labyrinth by Travellers, theſe Simpletons ſwallow down for Prophecies.

At our Return to *Retimo*, we were told, that then was the Harveſt-time for [*a*] Laudanum; and if we had a mind to ſee it, we might go to *Melidoni*, a pretty Village lying to the Sea, 22 miles from *Retimo:* we lay there the 22d of *July* at a Papas, to whom we were recommended by Dr. *Patelaro*. This Papas promis'd to ſhew us all the Curioſities of the Country, and, eſpecially, an Inſcription as you go into a Cavern near that Town. The next day we were mortify'd at the Proceeding of a [*b*] *Turk*, who was gathering the [*c*] Tithe in thoſe parts, and whom we were afraid to invite to Supper, becauſe we had nothing to eat but a Pig. This *Turk* underſtanding our Deſign, came to the Papas, and forbid him ſhewing to us that Cavern, ſaying we were Spies, and that we made remarks on every thing; that he had been inform'd the very Trees and Plants did not eſcape us; and that he would not let us proceed in this manner, or ſuffer us to go and conſult thoſe old Marbles fill'd with Prophecies relating to the Grand Signior: Tho' I caus'd him to be told over and over again, that we were profeſs'd Phyſicians; that all we deſir'd, was to oblige the People of the Country, by diſtributing to them our Medicaments *gratis*; and that if we took Draughts of the Plants, 'twas purely

[*a*] *A Drug uſed by the Apothecaries and Perfumers.*

[*b*] Soubachi, or Vaivode. *a Clerk ſubdelegate.*

[*c*] Décatie *in Lingua Franca*, Décime, Dixme, ἡ Δεκάτη, αἱ Δηκαῖαι, Tributum decimæ partis.

our

for our own Inſtruction, and 'twas what could not poſſibly do any hurt to any body. He did not value what we ſaid, but threaten'd both the Papas, and all the other *Greeks* of the Town, with the Baſtinado. Our [*a*] Interpreter in vain repreſented to him, that we were *Frenchmen*, who were come to *Melidoni* out of curioſity to ſee how the *Laudanum* was gather'd, and that we ſhould be very glad to ſee the other Rarities of the Country. Upon this, I took one of our Guides by the hand, that he might ſhew us to the Cavern, hoping to find in that Inſcription the Name of ſome ancient City, on whoſe Ruins *Melidoni* was founded. We pleas'd our ſelves hugely with the very thoughts of it; but our Guide could not be prevail'd on to ſtir a ſtep, any more than the People of the Place, who trembled like Criminals ſentenc'd to Death. The *Turk* did but laugh at them; he caus'd them to tell me, that tho' indeed he had no power over us, yet he had over the *Greeks*, and he'd make them know it: adding, that if we were minded to buy *Laudanum*, we need not take the pains to go to the place, for that he would ſend for ſome of the beſt. After which, he repeated his Prohibitions, and charg'd them more eſpecially not to inform us how they prepar'd that Drug. Seeing the Man ſo obſtinate, we e'en went into the Papas's Houſe, to pack up our things, and be gone. However, I deſir'd they would ſell us the [*b*] Inſtrument they uſe in gathering the *Laudanum*. It is a ſort of Whip with a long Handle, with two Rows of Straps, as you ſee it repreſented in the Figure. The poor *Greeks* were ſo intimidated with the Waiwod's

[*a*] Δραγόμανος, ὁι Δραγώμανς, καὶ Ταργύμενος. Drogman, Drogueman, Dragoman, Trucheman.

[*b*] Ἐργαστῆρι καὶ Ἐργαστήριον, Inſtrument: *tho' theſe words uſually ſignify a* Shop *or a* Priſon. *Our Bum-Bailies uſe the Expreſſion of* Shopping *a Man, when they have lodg'd him in* Priſon, *which no doubt they borrow from the* Greek.

Menaces,

Menaces, that they did not dare to ſell it without his leave. We whiſper'd them to bring it privately, and put it under the Garden-Gate; ſay what we would to them, it ſignify'd nothing, ſuch an Awe had the Officer over them.

While this was paſſing, a Meſſenger came to us from a Papas, who happen'd to break a Leg ſome few days before: we told him what he was to do to get cured, and then went back to our People. The other Papas, who was at the bottom of all this, came and told us with a pleaſing Aſpect, that he had found out a way to procure us two of thoſe Whips, notwithſtanding the Prohibition of the *Turk*; that thoſe Inſtruments were uſually ſold at two Crowns a-piece, but in regard we were Dr. *Patelaro*'s Friends, we ſhould have them for a Crown and a half. I paid him three Crown-pieces in preſence of the *Turk*, who ſtill continu'd fretting and fuming, teeth outwards. As for going to the Cavern, the Papas told us it was not a practicable thing, becauſe the Officer really believ'd there were ſome Prophecies there, which concern'd the State: but as for the *Laudanum*-Buſineſs, he would himſelf conduct us a By-way, and the *Turk* know nothing of the matter. Not in the leaſt diſtruſting this Prieſt's Sincerity, I aſſur'd him we would not fail to gratify him for his trouble, and thereupon we took horſe, and follow'd after him: but we were ſcarce gone a quarter of a League, e'er the *Turk* came up with us ſtorming like a Fury, threatning the Papas with the Baſtinado, and that he would inſtantly let the Aga [*a*] of that Precinct know of his favouring of Spies. Our Papas, who was mounted on a very handſom Mule, anſwer'd him like a Bravo, he might write what he would to the Aga. We went forward on our way, looking out ſharp for ſome curious Plant or

[*a*] Commandant.

other; but a while after, this long carrot-bearded Trickſter bid our Convoy tell us, that, to ſerve us, he expos'd himſelf not only to the Infamy of the Baſtinade, but likewiſe to the Forfeiture of all he was worth. I made anſwer we had better go back, for that we ſhould be very ſorry to ſee him a Sufferer in any wiſe on our account. After ſome formal Argumentations, it was agreed we ſhould give him three Crown-pieces, one for himſelf, and a couple to appeaſe the Waiwode. This gave us a ſuſpicion there was a Fellow-feeling between him and the *Turk*, and that they jointly contriv'd to worm us out of this Money: The *Greeks* have not quite forgot thoſe ways of their Forefathers in this Iſland, which *Plutarch* calls *Cretiſm* [*a*]. The Knavery of this Fellow was groſs: he had been better paid, and we ſhould have thought him an honeſt Man into the bargain, if he had gone and given the *Turk* the two Crowns when firſt he ſpoke to him, to prevent his writing to the Aga.

Travelling on towards the Sea, we at length found our ſelves among thoſe dry ſandy Hillocks overſpread with the little Shrubs that yield the *Laudanum*. It was in the Heat of the Day, and not a Breath of Wind ſtirring, Circumſtances neceſſary to the gathering of *Laudanum*. Seven or eight Country-Fellows in their Shirts and Drawers were bruſhing the Plants with their Whips; the Straps whereof, by rubbing againſt the Leaves of this Shrub, lick'd up a ſort of odoriferous Glue ſticking on the Leaves: 'tis part of the nutritious Juice of the Plant, which ſweats through the Texture of thoſe Leaves like a fatty Dew, in ſhining Drops, as clear as Turpentine. Κίσσαρος.

When the Whips are ſufficiently laden with this Greaſe, they take a Knife, and ſcrape it clean off

[*a*] Κρήτισμος καὶ κρητίζειν. Plutarch. in Paulo Æmil. Κρητίζειν πρὸς Κρήτας. Suid.

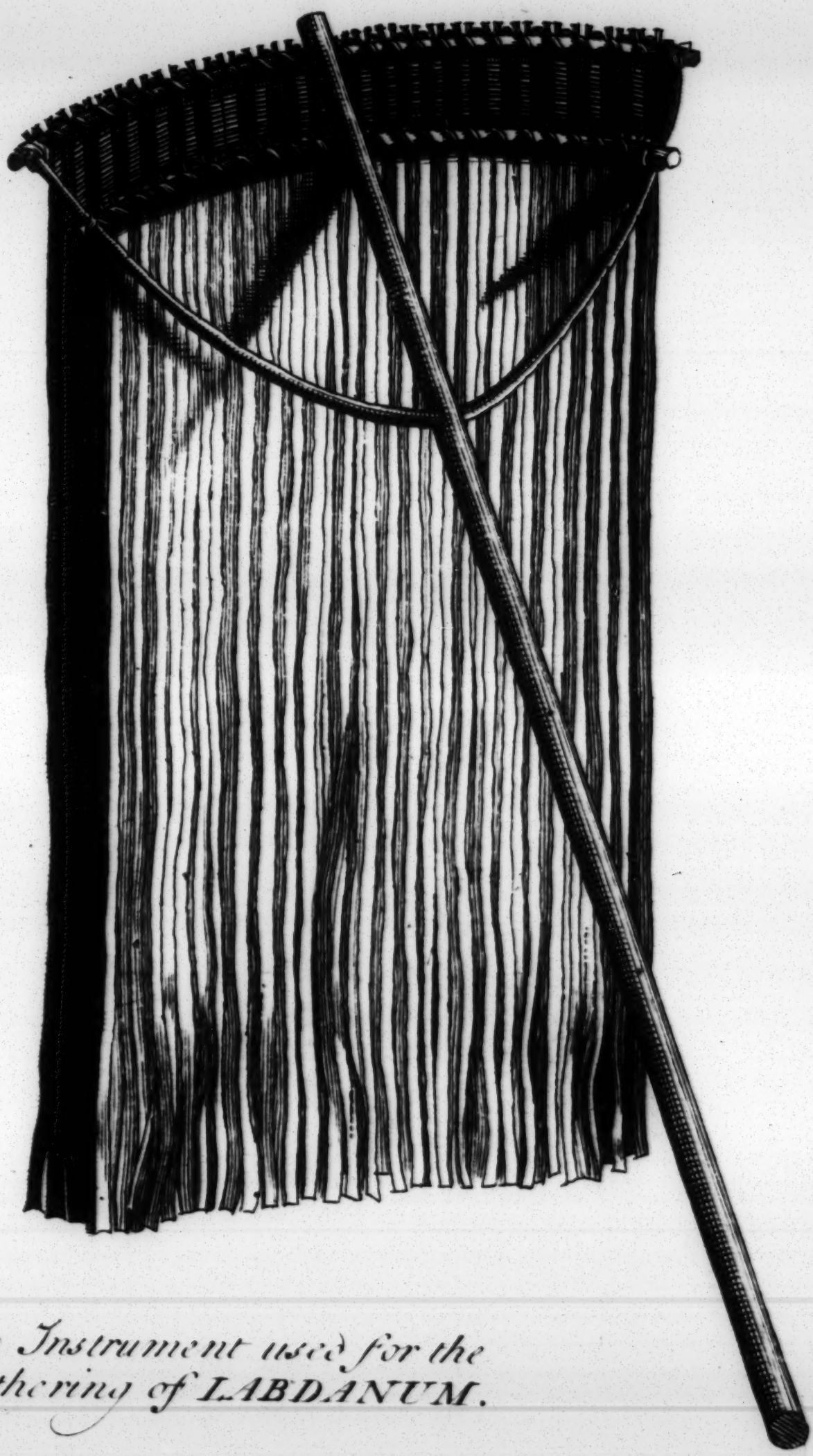
the

the Straps, and make it up into a Maſs or Cakes of different ſizes: this is what comes to us under the name of *Laudanum* or *Labdanum*. A Man that's diligent will gather [*u*] three Pounds two Ounces *per* day, and more, which they ſell for a Crown on the ſpot: this ſort of Work is rather unpleaſant than laborious, becauſe it muſt be done in the ſultry time of the Day, and in the deadeſt Calm; and yet the pureſt *Laudanum* is not free from Filth, becauſe the Winds of the preceding days have blown Duſt upon theſe Shrubs. To add weight to this Drug, they knead it up with a very fine blackiſh Sand, which is found in thoſe parts; as if Nature her ſelf was minded to teach them how to adulterate this Commodity. It is no eaſy matter to diſcover the Cheat, when the Sand has been well blended with the *Luadanum:* you muſt chew it a good while, to find whether it crackles between the teeth; or elſe you muſt ſtrain it after you have diſſolv'd it, in order to purify away what has been added to it.

The [*b*] Shrub which produces the *Laudanum*, is full of Branches, and riſes two or there foot high. The Flower is an inch and a half diameter, compos'd of five roſe-colour'd Leaves, ragged, round, though narrow at firſt, mark'd with a yellow Speck, and oftentimes torn in the edges: from the Centre of theſe Leaves ariſes a numerous train of yellow Threads or ſmall Chieves, topt with a ſmall Button of a fillamot colour: they inviron a Piſtile of two lines in length, ending in a Thread rounded at its extremity. The Cup conſiſts of five Leaves, ſeven or eight lines long, oval, veiny, hairy at the edges, picked, and moſt commonly curvated downwards: when the Flower's gone, the Piſtile or Pointal is

[*a*] *An* Oque. [*b*] Ciſtus Ladanifera, Cretica, flore purpureo. Corol. Inſt. Rei Herb. 19. Ciſtus è qua Ladanum in Creta colligitur. Bel. Obſerv. lib. 1. cap. 7. Ladanum Creticum. P. Alp. Exot. 88.

chang'd



An Instrument used for the gathering of LABDANUM.

B L

chang'd into a Fruit or Cod about five lines long, almoſt oval, hard, obtuſe, brown, cover'd over with a ſilky Down, wrapt within the Leaves of the Cup, divided all along into five Apartments or Seed-Veſſels, in which are contain'd a world of Seed, red, angular or corner'd, near a line in diameter. The Root of this Shrub is ligneous, divided into thick Fibres or Sprigs about eight or nine inches in length, and hairy; the inſide of the Root is white, the Bark is reddiſh inwardly, brown outwardly, and full of Chaps as well as the Trunk. This Trunk at firſt is divided into thick Branches, about the compaſs of one's little Finger, hard, brown, greyiſh, ſubdivided into other Branches of a brick-colour, bearing Leaves that grow by couples, oblong, of a dark green, wav'd at the edges, thick, veiny, chagrin'd, eight or nine lines in breadth, an inch or fifteen lines long, blunt-pointed, ſupported by a Pedicule or Stalk three or four lines long and one broad; thoſe next the Flowers are almoſt round, and their Pedicule two lines broad. The whole Plant is ſomewhat ſtiptick, and taſtes herbiſh: it thrives at *Paris* in the King's Garden, and much reſembles that kind of Ciſtus, which is degenerated from that [*a*] Ciſtus which has Germander Leaves. This laſt ſort is diſtinguiſh'd by the Nerves croſſing the of its length Leaves.

In the time of *Dioſcorides*, and [*b*] before, they uſed to gather the *Laudanum* not only with Whips, but they alſo were careful in combing off ſuch of it as was found ſticking to the Beards and Thighs of the Goats, which fed upon nothing but the Leaves of the Ciſtus. The ſame Author has well deſcribed this Plant under the name of *Ledon* [*c*].

This, my Lord, is the Reſult of what we remark'd about *Melidoni*: all this while we hanker'd

[*a*] Ciſtus mas, folio Chamædrys. C. B. Pin. 464.
[*b*] Herod. lib. 3. cap. 112. à quo Λήδανον & Λαδάνον. Arabum.
[*c*] Λῆδον. Dioſc. lib. 1. cap. 128.

after the Cavern and Inſcription; it ran in my head, that the ancient Name of this Village muſt be mention'd there, and yet 'twas no ſuch thing. I have found out in the heart of *Paris*, what I was not able to ſee in *Candia*. Turning over *Gruterus*'s Collection of Inſcriptions [*a*], I lit upon that of the Cavern of *Melidoni*, when I leaſt thought of it: it ſpeaks of one *Artemis* or *Sallonius* [*b*], offering Sacrifice to *Mercury* on occaſion of his Wife's Death. This being a thing of no manner of importance, 'twere needleſs to ſet down the Inſcription here; it conſiſts of a dozen Verſes, yet ſo much may be ſaid, we find in it a Point of Geography, namely, That Mount [*c*] *Tallia*, which *Mercury* made the place of his Reſidence, and which had given a Sirname to *Jupiter*, was not far from *Melidoni*. The *Cretans* held theſe two Deities in great veneration: *Jupiter* is often call'd *Cretan* [*d*] and *Idean*, on Medals; and *Mercury*, by the People of this Iſland, was ſtiled the Beneficent God, the Diſtributor of Good Things [*e*].

The 13th of *July* we took up our Lodging at *Peribolia*, a ſmall Town a mile off *Retimo*; where nothing's to be ſeen but Gardens, producing moſt excellent Cucumbers. In vulgar *Greek* the word *Periboli* [*f*] ſignifies a Garden. The 14th of *July* we reſted at *Neocorio*, another Town ten miles off *Almyron*, and two from *Stilo*, at the foot of huge Mountains contiguous to thoſe of *la Sphacia*: a fine ſort of Sage grows plentiful all hereabouts.

It is a Shrub very branchy [*g*], about two or three foot high; the Body of it is crooked, bending in and out, brittle, two inches thick, between red and yellow, cover'd with a grey Bark, chapt; divided

[*a*] Pag. mlxviii. [*b*] ΑΡΤΕΜΙΣ Η ΣΑΛΛΟΝΙΟΣ.

[*c*] Ὀυρέσι Ταλλαιοίσιν Ἰδρυμέναι Μαίαδος Ἑρμῆ, &c.

[*d*] Ταλαιὸς ὁ Ζεὺς ἐν Κρήτῃ. Heſych.

[*e*] Ἔδας ὄνομα τῷ Ἑρμῇ παρὰ Γορτυνίοις, παρὰ τὸ ἐάων εἶναι δοτῆρα. Etymol. mag. Edit. Sylburg. p. 317. [*f*] Περιβόλι.

[*g*] Salvia Cretica, fruteſcens, pomifera, foliis longioribus, incanis & criſpis. Corol. Inſt. Rei Herb. 10.

into

Salvia Cretica, frutescens, pomifera, foliis longioribus, inanis et crispis. Tourn. Inst. Rei herbar. 20.

B L

into ſeveral Branches, thick as one's little Finger, ſubdivided into Sprigs, whoſe Shoots or Buds are four-ſquare, that grow by couples, inclining to white, ſoft like Wool, garniſh'd with Leaves, which likewiſe grow by couples, two inches and a half long, ſometimes more, about an inch or fifteen lines in breadth, chagrin'd, whitiſh, rugged, neatly vein'd, ſtiff, hard, pointed beneath, ſupported on a Pedicule or Stalk ſeven or eight lines long, cottony and ridgy. The Flowers grow like an Ear of Corn in Rows, very cloſe together: every Flower is an inch or fifteen lines long; it is like a Pipe whitiſh, four or five lines thick, widen'd into two Lips, whereof the upper is hollow'd like the Bowl of a Spoon, hairy, bluiſh more or leſs, eight or nine lines long. The undermoſt Lip is ſomewhat longer, ſlaſh'd into three parts, the two outermoſt whereof border on the Opening which is between the two Lips; the middlemoſt is rounded, and falls down like a Man's Band cut ſloping or hollow, rough, bluiſh, marbled, ſtreak'd with white towards the middle. The Chieves (or little Threads ſtanding out of the Flowers) are whitiſh, divided much like the *Os Hyoides*: the Piſtile or Pointal, which bends and is forky in the upper Lip, is garniſh'd with four Embrio's in its lower part, which turn to ſo many Seeds, oval, blackiſh, a line long. The Cup is a Tube half an inch long, dark green, mix'd with purple, irregularly cut into five points, widening like a Bell.

This ſort of Sage in Smell partakes of the ordinary Sage and Lavender. The Buds of this Plant, being wounded by the ſmall Beak or Sting of certain Inſects, ſwell up into Bliſterings, hard, fleſhy, eight or nine Lines in diameter, almoſt ſpherical, aſh-colour'd, cottony, of an agreeable taſte, moſt commonly garniſh'd with ſome Leaves like a Ruff: their Fleſh is hard, and ſometimes tranſparent as an Icicle. Theſe Tumours or Blad-

ders are rais'd by the nutritious Juice being pour'd out from the Veſſels or Fibres, which were ſo torn by the Inſect. The like Tumours are alſo found on the ordinary Sage of *Candia* [*a*]: they carry them to market, where they ſell them by the name of Sage-Apples.

The 15th of *July*, after rambling about theſe Mountains, we repair'd to another [*b*] Town of the ſame name, three miles from *Canea*; and continuing our progreſs towards the Eminences cover'd with Snow, we there met with more Curioſities of the Vegetable Kind, than we had done throughout the reſt of the Iſland, notwithſtanding all the care and pains it had coſt us. We were oblig'd to return the 18th to *Canea*, to unlade our Treaſure, and to ſet our Plants a drying in freſh Paper: after which, we could not forbear reviſiting a Country ſo promiſing of Diſcoveries. But when we had reach'd the Summities where we hoped to find ſome very uncommon things, we were forc'd to give over our deſign by the Fog and Snow. The 22d of *July* we began our Journey to the Cape *des Grabuſes*.

The 23d we coaſted along the Shore, in ſight of the Iſle *Saint Odera* or *St. Theodore*, anciently known by the name of [*c*] *Leuce*. We lay that night at *Placatona*: the 24th we paſs'd through *Chiſamo*, a ſmall Town on the Sea-ſide, thirty miles from *Canea*, and ſtopt at a poor [*d*] Village two miles beyond *Chiſamo*, and eight miles from Cape *des Grabuſes*. *Chiſamo* is the old Town of [*e*] *Ciſamum*, mention'd by *Strabo*, *Pliny*, and *Ptolemy*. Here was eſtabliſh'd,

[*a*] Salvia Cretica, pomifera. Cluſ. Hiſt. 343.
[*b*] Peribolia, *or* Meſorghiani.
[*c*] Plin. Hiſt. Nat. lib. 4. cap. 12.
[*d*] Neocorio-Meſſoia.
[*e*] Plin. Hiſt. Nat. lib. 4. cap. 12. Κίσαμος. Strab. Rer. Geog. lib. 10.

in

in former times [*a*], the twelfth Biſhoprick of the Iſland.

The 25th of *July* we rambled about the Mountain *des Grabuſes*, and deſcended down a moſt horrible Country to the point of the Cape, and in view of the Fort *des Grabuſes*, built upon an ill-favour'd Rock, accompany'd with two other ſmall forſaken Iſlands. There's no taking this Fort but by ſtarving it; nor that way neither, becauſe as on the one hand whoever would prevent its re-victualling muſt keep the Sea all the Year round; ſo on the other, the North Wind would hinder their ſo doing in the Winter. The *Turks* had a good Pennyworth of this Place: the *Venetian* Commander ſold it them ſome years ago for a Barrel of Sequins; at *Conſtantinople* all the name he goes by is Captain *Grabuſe*. This Fort was one of the three Places which the Republick was in poſſeſſion of, belonging to the Iſland; all they have now, is *la Suda* and *Spinalonga*. It is highly probable, the Iſles *des Grabuſes* are the Iſles of *Corice* and *Myle* [*b*], ſince they are oppoſite to the *Peloponneſus*, or Iſle of *Pelops*, now call'd the *Morea*, from the vaſt number of Mulberry-Trees (in *Latin*, *Morus*) that have been planted there.

There's no room to doubt, that the Cape *des Grabuſes* is the Cape [*c*] *Cimaros* of *Strabo*. According to him, the Iſland of *Crete* is divided into two Capes, a Southern, call'd the [*d*] *Ram's Front*, and a Northern, call'd *Cimaros*. So that this Name can ſuit no other than Cape *des Grabuſes*, or Cape *Spada*; but beſides that the latter is neither at the extremity of the Iſland, nor oppoſite to the Cape of the *Ram's Front*, it is certain that the Cape *Spada* is the Cape [*e*] *Dictynnea* of *Strabo*, ſituate on Mount

[*a*] Novel. Imp. Leon.
[*b*] Corice & Myle. Plin. Hiſt. Nat. l. 4. c. 12.
[*c*] Ἀκρωτήριον Κίμαρος. Strab. Rer. Geog. lib. 10.
[*d*] Ἀκρωτήριον Κριοῦ μέτωπον. Strab. ibid.
[*e*] Ἀκρωτήριον Δικτυναῖον. Strab. ibid.

Tityros; that is, on the Mountains of *Canea*, where ſtood the Temple of *Diana Dictynnea*.

Triſtanus and *Seguinus* have publiſh'd a fine Medal of *Trajan* [*a*]: on the Reverſe is a Woman ſitting on a Mountain, by which perhaps is meant *Diana* on Mount *Tityros*, or on the [*b*] *Dictynnean* Mount, which I take to be Cape *Spada*. 'Tis notoriouſly known, that *Diana* was honour'd in *Crete* under the name of *Dictynne* or [*c*] *Britomartis*, on account of a Nymph ſo call'd, who was tenderly lov'd by her; and was named *Dictynne*, from being the firſt that contriv'd Toils to catch Deer. We had better hold to what [*d*] *Diodorus Siculus* ſays of the matter, than to any of the Fables concerning *Dictynne*.

The 26th of *July* we went to view the Ruins of *Paleocaſtro* [*e*], or *Old Caſtle*, according to the vulgar *Greek*. The People of the Country know not its ancient Name; it is however not unlikely, that it was the old Town of *Apteron* [*f*], ſince *Strabo* delivers, that *Chiſamo* was its Arſenal and Port. *Chiſamo* is indeed a Sea-port, on a large Road form'd by the Horns of the Cape *des Grabuſes* and Cape *Spada*: now the Ruins of *Paleocaſtro* are in ſight of that Port, on a ſteep Rock fortify'd by Nature. At the foot of this Rock, between the Town and the Sea, was that famous [*g*] Field, where the Sirenes being overcome by the Muſes in a Trial of Skill in Muſick, loſt their Wings, if we may credit ſome ancient [*h*]

[*a*] Legend. ΔΙΚΤΥΝΝΑ.

[*b*] Mons Dictynnæus. Plin. lib. 4. cap. 12.

[*c*] Βριλόμαρτις ἐν Κρήτῃ ἡ Αρτέμις. Heſych. Βριτὸ vel Βριτὺ apud Cretenſes dulcis, μάρτις Virgo; unde Βριλόμαρτις dulcis Virgo. Vide Solin. cap. 11. Δίκτυννα à δίκτυον rete.

[*d*] Bibliot. Hiſt. lib. 5. [*e*] Παλαιόκαστρον.

[*f*] Ἄπτερα. Strab. Geog. lib. 10. Stephan. Apteron. Plin. Hiſt. Nat. lib. 4. cap. 12.

[*g*] Μυσεῖον πλησίον τῆς πόλεως καὶ τῆς θαλάττης. Stephan.

[*h*] Steph. Etym. magn. Suidas. Κρήτης ἐβασίλευσεν Ἀπτέρας καὶ τὴν πόλιν ἔκτισεν. Euſeb. Chron. Græc. & Lat. Authors.

Authors. 'Tis even pretended, that the Town took its Name from this Fable; for *Apteron* ſignifies *Wingleſs:* and yet the Etymology given of it by *Euſebius* of *Ceſarea*, is more likely to be true; he ſays that *Apteras* King of *Crete* was the Perſon that gave it his Name, after he had built it.

There are not many ancient Marbles among the Ruins of *Apteron*, though they ſpread a great way. There's a pretty Frize, which ſerves for a Lintel of a Door to a Chapel, fabricated in a Rock; and by the way it muſt be obſerv'd, that this is one of thoſe parts of the Iſland that is fulleſt of Grots and Caverns. Contiguous to the Rock, on one of the ancient Gates of the City, there is ſeen IMP. CAESAR, on a long Stone, in wonderful fair Characters. We could not find the reſt of the Inſcription, to inform us who this Prince was. Upon another Stone, which ſerves for a Lintel to a Door of a Home-ſted, theſe Characters are to be read; IVII. COS. III. By all which it's plain, that it was a conſiderable Town in its day, and there would be no room to doubt of *Paleocaſtro*'s being the Reſidue of the old Town of *Apteron*, were it not for *Strabo*'s placing it within ten miles of *Canea:* but the Meaſures of the Ancients is what can't be certainly depended upon. Perhaps too this Place in *Strabo* is corrupted.

Berecynthus [*a*], a celebrated Mountain with the Ancients, is doubtleſs in the neighbourhood of *Apteron:* This Name being loſt, it is very difficult, if not impoſſible, to diſtinguiſh it among thoſe which adjoin to that City. It would however pleaſe a Man, to know the place of *Berecynthus*, becauſe one would never forget the name of a Mountain where the *Dactyli Idæi* found out the Uſe of Fire, Iron, and Copper [*b*]. Who theſe *Dactyli Idæi* were, and what opinion may be entertain'd of 'em, will appear

[*a*] Βερέκυνθος ὄρος. [*b*] Diod. Sic. Bibliot. Hiſt. lib. 5.

in the Elucidations we ſhall deliver concerning ancient *Crete*. *Meurſius* has made an excellent Remark on that Paſſage of [*a*] *Diodorus Siculus*, which ſpeaks of *Apteron*.

The 27th of *July* we went to the Convent of *Cougna*, juſt at the Entrance of Cape *Spada*, in ſight of *Canea:* we deſign'd to view this Cape very attentively, but we had not time; being advis'd by an Expreſs from the Conſul of *Canea*, that a Bark of *Provence* was departing for the *Negropont*, and that he had bargain'd with the Owner to carry us to *Milo*. We look'd on it as a fair opportunity of going to the *Archipelago*; but the Wind ſuddenly the next day fell to a Calm, which gave us full time to pack up our things at *Canea*, and to commit to writing the Reflections I had at my leiſure made in that Iſland: ſince when, I have made ſome additions.

The Iſle of *Candia* is about 1600 miles from *Marſeilles*, and 600 from *Conſtantinople* [*b*]. They reckon 400 miles from *Candia* to *Damietta* in *Egypt*, 300 to *Cyprus*, 100 to *Milo*, and 40 to *Cerigo*. Never was Situation more favourable than this of *Candia*, for eſtabliſhing a mighty Empire, as *Ariſtotle* well obſerves: in the midſt of the Sea, and within reach of *Europe*, *Aſia*, and *Africa*.

The Length of *Candia* is to be taken from Cape [*c*] *des Grabuſes* to Cape [*d*] *Salomon:* from one to t'other are computed 250 miles. *Strabo* makes this Iſland to be 287 miles and a half in length; [*e*] *Pliny* 270, becauſe they counted from Cape [*f*] *St.*

[*a*] *Read* ἐν τῇ Ἀπτεραίων χώρᾳ, *inſtead of* Ἀντισαπτεραίων. Diod. Sic. ibid.

[*b*] Creta Jovis magni medio jacet inſula ponto. Virg. Æneid. lib. 3. v. 104. Ariſt. de Republ. l. 2. c. 10.

[*c*] Ἀκρωτήριον Κίμαρος. Strab. Geog. lib. 10.

[*d*] Ἀκρωτήριον Σαμώνιον. ejuſdem.

[*e*] Hiſt. Nat. lib. 4. cap. 12.

[*f*] Ἀκρωτήριον Κριοῦ μέτωπον. Strab. ibid.

John

John (by ſome ſtill call'd *Cabo Crio*) to Cape *Salomon*. According to the Calculation of [*a*] *Scylax*, it is 312 miles and a half in Length. As for the Breadth of *Candia*, it is not above 55 miles, as [*b*] *Pliny* obſerves: towards the middle it is broader than in any other part. *Strabo* and *Scylax* were in the right to ſay it was narrow, long, extending from Eaſt to Weſt: ſo likewiſe *Stephens* the Geographer takes notice, that it went by the name of the *Long Iſland*.

Belonius [*c*] was not well appriz'd of the Compaſs of the Iſle of *Candia*; he makes it to be 1520 miles: whereas it is not above 600, according to [*d*] Mr. *de Breves*. The Natives are of the ſame opinion, and this Meaſure anſwers to that of *Strabo* and *Pliny*; the firſt gives it 625 miles [*e*] in circumference, and the other 590 [*f*]. It is much, that the Meaſures of the Ancients ſhould ſometimes be ſo conformable to thoſe of the preſent *Greeks:* ſure theſe laſt muſt have preſerv'd 'em by Tradition; for they have no certain Meaſure, and only go by the common Paces; that is, a Stride of about two foot and a half each. In the Courſe of this Relation it will likewiſe ſometimes appear, that the ancient Reckoning was very wide of the modern.

The Inhabitants of *Candia* [*g*], both *Turks* and *Greeks*, are naturally tall proper Men, vigorous, robuſt; they love ſhooting with the Bow, an Exerciſe they have been diſtinguiſh'd for in all Ages, and *Pauſanias* ſays it was almoſt peculiar to them, of all other People of *Greece:* [*h*] and therefore we ſee nothing but Quivers of Arrows repreſented on the ancienteſt Medals of the Iſland. *Ephorus* [*i*] has handed down to us a Law of *Minos*, ordaining the Chil-

[*a*] Peripl. [*b*] Ibid. [*c*] Obſ. lib. 1. cap. 5.
[*d*] *Relation of Voyages*, &c. Paris 1628. [*e*] 100 Stadia.
[*f*] Hiſt. Nat. lib. 4. cap. 12.
[*g*] Ἐπιχώριον ὂν τοξεύειν. Deſcript. Græc. in Attic.
[*h*] Goltz. Græc. [*i*] Strab. Rer. Geog. lib. 10.

dren

dren to be taught Archery: the *Cretan* Bowmen, commanded by *Stratocles*, were a great help in the [*a*] Retreat of the Ten Thouſand. It is but reading [*b*] *Arrian*, to ſee what uſe they were of to *Alexander*: their Arrows were, in all probability, made of that ſort of ſmall Reed, hard, ſlender, picked, which grows among the Sands of the Iſland, along the Sea-ſide. *Theophraſtus* and *Pliny* have made mention of it; and *Proſperus Alpinus* has given an untowardly Cut of it [*c*].

The *Cretans* were likewiſe very expert at the Sling: at this time they know nothing of it. *Livy* [*d*] has not forgot the Advantages which *Eumenes* and the Conſul *Manlius* made of the Archers and Slingers of this Iſland; one at that famous Battel where *Antiochus* was overcome by *Scipio*, the other at the Battel of Mount *Olympus*, where the *Gauls* were worſted. 'Tis obſerv'd by *Appian* [*e*], that there were *Cretan* Slingers at *Pharſalia* in *Pompey*'s Army. The other Exerciſes of the Body, Dancing, Hunting, Foot-Racing, Riding, they excell'd in. As for their Morals, in ſpite of all the Care their Legiſlators took to mould them, they have been found tardy in many things. *Polybius* writes [*f*], that of all Mankind the *Cretans* were the only People that thought no Lucre ſordid. [*g*] St. *Paul* paſſes no Compliment upon them, any more than [*h*] *Conſtantine Porphyrogenetes*. *Suidas* and [*i*] *Callimachus* give them the

[*a*] Xenoph. l. 4.

[*b*] De expedit. Alex. [*c*] Arundo graminea, aculeata. Proſp. Alp. Exot. 104. Nec Gortyniaco calamus levis exit ab arcu. Ovid. Met. lib. 7. Et calami ſpicula Gnoſſii. Hor. Od. 13. l. 1. Theop. Hiſt. Plant. l. 4. c. 13. Hiſt. Nat. lib. 16. cap. 36.

[*d*] T. Liv. Hiſt. l. 37. c. 41. & l. 38. c. 21.

[*e*] Athen. Deipn. lib. 14, &c. [*f*] Lib. 6.

[*g*] Κρῆτες ἀεὶ ψεῦσαι, κακὰ θηρία, γαστέρες ἀργαί. Ad Tit.

[*h*] Καππαδοκία, Κρήτη, Κιλικία, τρία Κάππα κάκιστα Conſt. Porphyr. [*i*] Κρῆτες ἀεὶ ψεῦσαι. Callimach. Hymn. in Jovem, v. 8.

Character

B L

A Turk

A Greek

Character of Liars and Impoſtors. The Impurity of their Amours are but too notorious, witneſs the Account given us of them by [*a*] *Strabo*, [*b*] *Servius*, and [*c*] *Athenæus*.

The preſent Race is not ſo bad: they have no Beggars in this Iſland, nor Pick-pockets, nor Cut-throats, nor Highway Robbers. The Doors of their Houſes are faſten'd with nothing but ſlight wooden Bars, which ſerve for Bolts. When a *Turk* commits a Theft, which rarely happens, he is ſtrangled in Priſon, for the honour of the Nation: then they put his Body into a Sack full of Stones, and ſo caſt it into the Sea. A *Greek* that is guilty of the ſame Crime is ſentenc'd to be baſtinado'd, or hang'd up on the next Tree. The *Turks* throughout the Iſland are moſtly [*d*] Renegadoes, or Sons of ſuch: the true *Turks*, take them one with another, are much honeſter Men than the Renegadoes. A good *Turk* ſays nothing when he ſees the Chriſtians eat Swines Fleſh, or drink Wine: a Renegado ſhall ſcold and inſult them for it, tho' in private he will eat and drink his fill of both. It muſt be confeſs'd, theſe Wretches ſell their Souls a Pennyworth: all they get in exchange for their Religion, is a Veſt, and the Privilege of being exempt from the Capitation-Tax, which is not above five Crowns a year.

The *Greek* Peaſants wear on their head nothing but a red Leather Cap, like that of our ſinging Boys of the Choir. In the Country, to ſkreen themſelves from the Sun, they have no other way but to make a ſort of an Umbrella of their Handkerchief, by putting it over their Cap, and bearing up one of the Corners with their Stick. The *Turks* do the ſame. The *Greeks* dreſs light; nothing but a Pair of blue

[*a*] Strab. Rer. Geog. lib. 10.
[*b*] Serv. Æneid. lib. 10. v. 325. [*c*] Deipn. l. 13. & alibi.
[*d*] Bourma.

Calicoe

Calicoe Drawers, very wide, and falling down to their feet: but theſe Drawers are ſo deep behind, it makes them look ridiculous. Every body here is very neat about the Legs, whereas in *Europe* the Peaſants are moſt of them bare-footed, or ſadly out at heels. In Town the *Greeks* wear red *Turky*-Leather Pumps, very pretty and light: in the Country [*a*] they uſe Buſkins, or a ſhort ſort of Boots of the ſame; theſe will laſt years, and are as handſom Wear as that of the ancient *Cretans* in the time of *Hippocrates* [*b*]. That famous Phyſician ſpeaks of it as a very commodious Coverture for the Leg and Foot; and *Galen*, [*c*] his Commentator, ſays it reach'd up to the Calf, and that it was made of a good Skin, with holes in proper places for the Straps, to faſten them on, and keep them from falling down.

As for their Women, we ſaw ſome very pretty ones at *Girapetra*; the reſt are but queer Pieces: their Habit diſcovers no Shape, which yet is the beſt thing about them. This Habit is very plain: a ſort of an upper Coat of a reddiſh Cloth, full of Plaits, hung on the ſhoulders by a couple of Thread-Laces; their Boſom is left quite bare. The Females of the *Archipelago* wear Drawers; thoſe of *Candia* have nothing but a Shift under the Coat we have been ſpeaking of: their Head-Dreſs is much the ſame for Simplicity; a white Veil, which falls very becomingly on their ſhoulders. In other reſpects, theſe Women are none of the moſt taking. Few or none of the *Turkiſh* Women appear in the Streets, and when they do, not only their Face is cover'd, but their whole Body is muffled up in a Veſt of Cloth. The Jewiſh Women are good clever Girls: The Negreſſes are the uglieſt of the whole Iſland.

[*a*] Villanos, *Ruſticks.* Βιλλάνος, Ruſticus.
[*b*] Hipp. lib. de Artic.
[*c*] Galenus Comment. 4. in lib. Prædict. Hippocr.

Women of Candia.

H.

B L

No People under the Sun are more familiar than the *Greeks*; wherever we went, they would come and join company, Women, Girls, Old Men and Boys: they examin'd our Clothes, Linen, Hats; the whole Town would be up, ſome ſurrounding us, others ſtanding on the Terraces: not to affront us in the leaſt, but out of curioſity to look on us, eſpecially when we went in ſearch of Simples among the Mountains, where no Stranger was ever before ſeen. After ſtaring a ſufficient period at each other, both they and we too would fall a laughing; they at our Garb, and we at their Folly. This was in the Street, while our Guides were buſy'd in looking out a Lodging for us: when a Lodging was found, we began our March, convoy'd by half the Town. We generally tarry'd ſome time at the door, till they within had let out the Smoke, and driven away the Flies, Gnats, Bugs, Fleas, and Piſmires.

This Interval they laid hold of, to conſult us: the Sick were brought out into the Street, as in the time of *Hippocrates*. We oftentimes made uſe of the firſt Plant that came to hand; and in Caſes of Neceſſity we made them a Preſent of ſome Vomitive, to carry off the Leaven of the worſt Diſtempers. This we did moſt commonly to the *Greeks:* towards the *Muſſulmans* we acted with more caution, eſpecially in Places through which we foreſaw we muſt paſs in our return back. Who knows but they might have taken it in their heads to compliment us with the Baſtinado, if our Preſcriptions had wrought too hard? We remember'd the Example of the Baſhaw of *Candia*, and we could not in that caſe have purſu'd our Travels in leſs than ſix weeks. In the *Turks* Territories, they very gravely apply, by way of Percuſſion, an Inſtrument call'd a Batoon to the Soles of a Man's Feet: they have a Chapelet, or a String of Beads, of which they drop one at every Blow; and ſometimes regale you with a few Salutes over the Shoulders:

Shoulders: this they do into the bargain, without aſking you any Queſtions whether you like it or no.

Though we had left our ſober Air behind us at *Paris*, yet we could not help being every moment teaz'd: they would run after us in Crouds, bauling out [*a*], *Phyſicians, preſcribe us ſome Plants to cure our Diſtempers.* If we continu'd any time on the Highways, either to examine or take a Draught of a Vegetable, immediately were brought out their Children or diſeas'd Old Men; we very readily gave them our Medicines and Advice, which made us loſe a great deal of time: but beſides the Conſolation we had in doing good, we improv'd thoſe Opportunities to learn the vulgar Names of the Plants we met with. I regarded the Brain of theſe poor *Greeks*, as ſo many living Inſcriptions, ſerving to retain the Names quoted by *Theophraſtus* and *Dioſcorides*; theſe, though ſubject to divers Alterations, will doubtleſs laſt much longer than the moſt ſolid Marble, becauſe they are every day renew'd, whereas Marble wears off, or is deſtroy'd. Thus the Inſcriptions I'm ſpeaking of will, to Ages yet to come, preſerve the Names of many and many a Plant, well known to thoſe learned *Greeks*, who lived in more enlighten'd happier Times; we, in this manner, got above 500 of theſe vulgar Names, which by their Analogy to the ancient Names, are of great aſſiſtance to the beſt Botaniſts, in deciding even the moſt familiar Plants.

For this purpoſe, we principally addreſs'd our ſelves to the Papas and the Caloyers: whom we eſteem'd as Deſcendants, in a right Line, of thoſe ſage Curetes, in whoſe Heads was inclos'd all the Knowledge of their time: and yet they are mere Ignoramus's. They know indeed how to feather their Neſts a little better than their Neighbours; and accordingly the faireſt and fatteſt Poſſeſſions of the Iſland are theirs. Is

[*a*] Ἰατροὶ χορτάζει.

there

there a Spot of Ground better than ordinary, a fertile Plain, fine Olive-Trees, well-cultivated Vineyards? you need not aſk who they belong to, the Monaſtery is preſently found: if no Monaſtery, a Papas lives not far off. All the beſt Farms depend on the Convents; this perhaps is what has ruin'd the Country, for your Monks are none of the fitteſt People to keep up an Eſtate. Theſe *Greek* Monks, it is true, are a good ſort of People; they mind nothing but tilling the Earth, and never concern themſelves about Medicine: they fare hard; the Wild-Fowl of the Country were created in vain, but for other Perſons who know their uſe.

The Burghers [*a*] of *Candia* eat well. In the Iſland they breed a world of Poultry, Pigeons, Beeves, Muttons, Swine. They have likewiſe great plenty of Turtle-Doves, red Partridge, Woodcocks, Wheat-ears, Hares; no Rabbits. Their Butchers-Meat is excellent, except in Winter; when, for want of Paſture, they are oblig'd to feed their Cattle along the Sea-ſide among the Ruſhes, which makes them ſo lean, that their Fleſh is mere Flax. The *Greeks* don't much mind that; they quicken their Appetite with Roots: and this is what gave occaſion to the Proverb, which ſays, That a *Greek* would grow fat on what would ſtarve an Aſs. This is literally true, the Aſſes eating none but the Leaves of Plants, whereas the *Greeks* devour the very Root. We often wonder'd at their way of living: Our Seamen, for days together, eat nothing but ſorry Biſcuit, with ſome of that briny Moſs which grows on the Rocks of the Sea,

Though there is not in the Iſland half enough People to cultivate it, yet it produces more Grain than the Inhabitants can conſume. It not only abounds in

[*a*] Quicquid in Creta naſcitur, infinito præſtat cæteris ejuſdem generis alibi genitis. Plin. Hiſt. Nat. lib. 25. cap. 8.

Wines,

Wines, but it alſo ſupplies Strangers with Oils, Wooll, Silk, Honey, Wax, Cheeſe, Laudanum. They raiſe but little Cotton and Seſame: their Wheat is excellent, eſpecially about *Candia*, and in the Plain of *Meſſaria*, but they know not how to make Bread: theirs is a flabby Dough, rather bruis'd than kneaded; and this they ſo under-bake, that it ſticks to the teeth like Glue. The *French* People there make very good Bread, well bak'd and well leaven'd; the *Turks* are mighty Lovers of it.

The Wines are exquiſite [*a*], Red, White, and Claret. No wonder we ſee Medals of the remoteſt Antiquity ſtruck on account of the *Cretans*, the Reverſe whereof [*b*] repreſents Garlands of Ivy interwoven with Bunches of Grapes. The Wines of this Climate have juſt Tartneſs enough to qualify their Luſciouſneſs: this Luſciouſneſs, far from being fulſom, is attended with that delicious Balm, which, in thoſe who have once taſted the *Candia* Wines begets a Contempt for all other Wine whatever. *Jupiter* never drank any other Nectar, when he reign'd King of this Iſland. Though theſe Wines are full of Fire, yet *Galen* [*c*] met with a ſort in this place, temperate enough to be given in a Fever.

The *Turks* can't forbear this tempting Juice, at leaſt in the night-time; and when they get to a Tub of it, they make clear work. The *Greeks* drink it night and day, without Water, and in ſmall Draughts: happy that they can thus bury the Remembrance of their Miſery. When Water's pour'd on theſe Wines, the Glaſs looks as if 'twere full of Clouds, ſhot through with fluctuating curling Threads; occaſion'd by the great quantity of ethereal Oil which predominates in this divine Liquor. An excellent

[*a*] Goltz. Græc.

[*b*] Larga vitis mira ſoli indulgentia. Solin. cap. 11.

[*c*] Comment. 3. in lib. Hippocr. de victûs ratione in morb. acut.

Spirit

Spirit might eaſily be drawn off it; and yet nothing is more deteſtable than the [*a*] Brandy of this Country, as likewiſe of the whole *Levant*. They make it in the following manner: Upon the Huſks or Skins of Grapes, after the laſt preſſing, they pour Water; this, when it has digeſted fifteen or twenty days, they expreſs with flat heavy Stones laid on it; then they diſtil it to one half, and throw away the reſt: they would do better to throw it all away, for their Brandy has no manner of Strength, and ſmells of nothing but burning; it is of a tawny colour, and preſently corrupts.

The Wool of *Candia*, like that of *Greece*, is fit for nothing but coarſe Stuffs. Their Silk would be exceeding good, if they knew how to manage it. The Honey is excellent, and ſmells of the Thyme which the whole Country abounds with: its Scent does not agree with every body; it is the colour of Gold, and more liquid than that of *Narbone*. The Wax and Laudanum of this Iſland are not deſpicable. There comes a Cheeſe from the Mountains of *Sphachia*, which is much in requeſt. *Athenæus* reports [*b*], that in *Crete* they uſed to make a ſort of thin broad Cheeſe to burn in Sacrifices; doubtleſs they were excellent good, for in thoſe Ceremonies they made uſe of nothing that was not ſo. Though *Candia* is a rich Country, yet the beſt Land in it is cultivated but by halves; nay, two Thirds of this Kingdom is nothing but Mountains, bald, dry, unpleaſant, cut ſteep down, and fitter for Goats than human Creatures.

They breathe a very good Air in *Candia*, only the South Wind is dangerous: *Canea* was like to be abandon'd twice or thrice upon that very account. We have before taken notice, that it often ſuffocates People in the open Field: we were in the like peril as we came from Cape *Melier*, to *Canea*. As for Water [*c*] there's none better in the world. All

[*a*] Ραχὶ, Raki. [*b*] Deipn. lib. 14.
[*c*] Macaros. Plin. Hiſt. Nat. lib. 4. cap. 12.

things conſider'd, this Iſland may be ſaid to be happily ſituated: and accordingly, in time paſt, it was call'd the *Fortunate* [*a*] *Iſland*; the very Stones it produces are valuable.

Moſt of its Villages are built of white Marble, but in rugged unhewn Pieces: they make uſe of Marble, only becauſe it is more common than other Stones, for the ſame reaſon as they uſe Gold and Silver in *America*, becauſe they are more common than Iron. What would the *Dipænus's*, the *Dedalus's*, the *Scyllis*, the *Cteſiphons*, the *Metagenes's* ſay, were they to ſee Marble whiten'd over with Lime? Except *Dedalus*, [*b*] all theſe brave Sculptors and Architects were *Cretans*, and the two laſt built the Temple of *Diana* at *Epheſus*: Theſe great Men did not employ Mud inſtead of Mortar, as the *Greeks* now-a-days, who only dilute Earth in Water, without mixing either Lime or Sand with it. In the Villages, the Houſes have but one Floor, divided into two or three Apartments, illuminated each by an Opening, wherein they place a ſtone Pitcher of a foot and a half diameter, open at both ends, and wrought into the Roof; which is a kind of Terrace, conſiſting of a Lay of Earth half a foot in thickneſs, ſpread upon Faggots, ſupported by Joiſts plank'd over. Our Countrymen of *Auvergne* and *Limoge* would find full employment here.

In time of Peace, 'tis pleaſant living in this Iſland; but when there's a War, the whole Country is ravag'd and laid waſte by the *Cains*: ſo they call the *Greeks*, that run over to the *Venetians* at *la Suda* or *Spinalonga*. Theſe *Cains*, or falſe Brothers, burn, plunder, raviſh, and commit all ſorts of Inhumanity: they principally endeavour to take the

[*a*] Nonnulli etiam à temperie cœli, Μακάρων νῆσον, appellatam prodiderunt. Solin. Polyhiſt. c. 11.

[*b*] Plin. Hiſt. Nat. lib. 36. cap. 4. & lib. 7. c. 37. Vitruv. Archit. lib. 3. cap. 1.

Turks

Turks priſoners, and made them pay dear for their Ranſom. If a *Cain* happens to be taken, they give him no quarter; he is either impal'd or [*a*] gaunch'd. In the laſt War, there was a Fellow offer'd to buy off this laſt Puniſhment for [*b*] 2000 Crowns: the Baſhaw would not liſten to't, but caus'd him to be impal'd with the Money about his neck.

When a Wretch is to be impal'd, they lay him naked on the Ground, his Face downward, his Hands ty'd behind his Back, on which they place a Pack-Saddle; aſtride of this, ſit two of the Executioner's Servants, to keep the Criminal from ſtirring, while a third, with both his Hands ſqueezing the Nape of his Neck, keeps him from turning his Head: a fourth Officer thruſts a Stake in at the Fundament. This Stake or wooden Pike, after he has ſhov'd as far as he can with his hands, is leiſurely driven up with a Beetle or Mallet till the Stake comes out at the Shoulder or Breaſt: then are they ty'd upright to Poſts fix'd in the Highway, and ſo left. If they chance not to die immediately, the *Turks* that are moſt zealous for the Government come about them, not to exhort them to turn Muſſulmans, *i. e.* Believers, but to rail and call them a thouſand Names. The *Turks* are ſo fully perſuaded that a Man who commits any great Crime is unworthy to be a Muſſulman, that when a Muſſulman is condemn'd to die, no body will aſſiſt him in the leaſt, becauſe they believe his Crime has render'd him *Jaour*, that is to ſay, an Infidel and a Chriſtian.

The Gaunch is a ſort of Eſtrapade, uſually ſet up at the City-Gates: The Executioner lifts up the Criminal by means of a Pully, and then letting go the Rope, down falls the Wretch among a parcel of great Iron Fleſh-hooks; which give him a quick or laſting Miſery, as he chances to light: in this con-

[*a*] *A dreadful ſort of Puniſhment ſo call'd.*
[*b*] *Four Purſes, each Purſe is* 500 *Crowns.*

dition they leave them. Sometimes they live two or three days, and will aſk for a Pipe of Tobacco, while their Comrades are curſing and blaſpheming like Devils. A Baſhaw paſſing by one of theſe places in *Candia*, an Offender that was hanging on the Gaunch, calls out to him, with a ſneer, *Good my Lord, ſince you are ſo charitable according to your Law, be ſo kind as to ſhoot me through the head, to put an end to this Tragedy.*

Though the *Candiots* live a ſlothful Life, yet they are often on horſeback a hunting; they have no notion of hunting a-foot: the great Men have for the moſt part *Barbary* Horſes, exceeding beautiful, and which will hold out much longer here than in *France*, where the Damps that fall after Sun-ſet, together with the Hay, make them ſhort-winded and ſubject to Defluxions. The Horſes of the Iſland are fiery little Tits, finely cheſted and long-tail'd: moſt of them are ſo gaunt-belly'd the ſaddle won't keep on their backs. They are Stone-Horſes, and have ſuch a way of clinging to the Rocks, that 'tis amazing to behold how ſwift they'll climb the ſteepeſt Heights. In the moſt hideous Deſcents, which are frequent enough in this Iſland, they tread firm and ſure; but then you muſt give them their head, and truſt intirely to their management: they never miſcarry when they are left to themſelves, any more than when they bear Burdens almoſt twice the weight of a Man: when they fall, 'tis generally occaſion'd by their Riders holding too ſtrait a Rein; for then their Head being rais'd too high, they can't ſee how to place their Feet. Whenever I happen'd to be on the edge of a Precipice, inſtead of pretending to regulate my Horſe's Motion, I ſhut my eyes, that I might not ſee the danger, or elſe alighted with my Friends to ſearch after Simples.

Our Pains were generally recompens'd with ſome new Plant, and theſe ſorts of Plants are call'd rare,

only

only becauſe they who apply themſelves to Botany, rarely take the trouble of going to ſuch wild Places; it is more natural to walk about in a Wood. In the firſt Ages of the World, the Plants call'd uſual or common Plants were only in uſe, becauſe of the facility Men had in coming at them. It is no eaſy taſk to account why thoſe Vegetables which grow in the Cliffs of a Rock, are ſo different from ſuch as are produc'd in a pleaſant Spot of Ground: to refer it to the difference of the nutritious Juice, is making us juſt as wiſe as we were before; it is tumbling out of one Difficulty into another, the common Fault of Phyſicians.

To return to the Horſes of *Candia*, the *Turkiſh* or *Greek* Ladies, who can uſe no other Carriage, by reaſon of the Roughneſs of the Roads, are never known to diſmount; nor does any ill Accident happen to them by their Horſes falling. Theſe little Creatures are marvellous for courſing a Hare: this Sport and Hawking are what the *Turks* moſt delight in: their Hawks are excellent, and as well train'd. They drove a ſort of Trade of theſe Birds, when the *Venetians* were Maſters of the Iſland; and they ſtill continue to export ſome into *Germany*, by the way of *Venice*: the greateſt part are ſent to *Conſtantinople*, as well as thoſe which are bred in ſome other Iſlands of the *Archipelago*.

The Dogs of *Candia* are all a Baſtard-Greyhound; miſ-ſhapen, thin-flank'd, and look to be all of one Breed: their Hair is ugly enough, and they ſeem to be between a Wolf and a Fox. They ſtill retain their ancient Quickneſs of Scent, and are all naturally Catchers of Hares and Pigs: when they meet one another, they don't run away, but ſtop ſhort, and begin to ſnarl and ſhew their teeth, which is not the ugliеſt thing about them; then they very ſedately ſeparate. There's no other Species of Dogs in all this Country; it ſeems they have been preſerv'd

there ever ſince the time that *Greece* flouriſh'd: the Ancients ſpeak of no Dogs but thoſe of *Crete* and *Lacedæmon*, though inferior to our Greyhounds, which are very common in *Aſia*, and about *Conſtantinople*; where they find wherewithal to exerciſe their Talents, in the Plains of *Thrace* and *Anatolia*.

We had, in our Service, one of theſe *Candia* Dogs, who ſometimes was our Purveyor in places remote from any Town: *Arab*, for that was our Dog's Name, had ſo great averſion to any that wore either a Turbant or Cap, that he would go and hide himſelf in a corner of our Conſul's Porch, where he would patiently wait till they brought him ſomething to eat, without daring to enter the Kitchen. As ſoon as he ſet eye on any that wore a Hat, he would run and fawn upon them without end: we took a huge liking to this Automaton, when we were told of his uſeful Qualifications, and becauſe he ſeem'd fonder of us than of any other *French* People: when we went abroad in the fields, 'twas but giving him the Signal, by clapping our hands, and calling him three or four times by his name, away would he troop, and never return without bringing us a Hare or a Pig. In the time of ancient *Crete*, Pigs were not expos'd to ſuch Inſults; they were deem'd a ſacred ſort of Animal, according to a Fragment of *Agathocles* the *Babylonian*, preſerv'd by *Athenæus* [*a*]: and yet their Veneration for Swine was founded upon nothing but a Fable, of *Jupiter*'s being born on Mount *Dicte*, and ſuckled by a Sow: *Arab* and his Friends had fared but ſorrily in thoſe days: the poor Cur follow'd us to the Sea-ſide when we went to take ſhipping, but he never was on broad any thing like a ſhip in all his life: he avoided them with as much precaution as the Turbants; as if he was reſolv'd to tarry in the Iſland, to courſe Hares or hunt Pigs for the benefit of the other *French* Folks that continue

[*a*] Deipn. Lib. 9.

continue there. I have the honour to be, with the profoundeſt Reſpect,

MY LORD,

Your moſt humble and

Moſt obedient Servant,

TOURNEFORT.

LETTER III.

To Monſeigneur the Count de Ponchartrain, *Secretary of State*, &c.

MY LORD,

AS in the Courſe of this Journey I ſhall frequently mention the Patriarchs, Papas, Caloyers, and other Miniſters of the *Greek* Church; I believe that, to avoid Repetitions, it will be the beſt way to throw together in this Letter all that I have learnt concerning the Preſent State of that Church. *The Preſent State of the* Greek *Church.*

It is fallen into ſuch terrible diſorder ſince the taking of *Conſtantinople* by *Mahomet* II. that no Man, who has the leaſt Zeal for Religion, can reflect upon it without ſhedding Tears: and yet, as deſircus as the *Turks* have appear'd of humbling the *Greeks*, they never forbad them either the Exerciſe or Study of their Religion; on the contrary, the afore-mention'd Sultan, to ſhew them that he did not intend to make any Change in it, honour'd the firſt Patriarch that was elected in his Reign, with the ſame Preſents as the *Greek* Emperors were wont to make upon thoſe occaſions. Thoſe Pre- *In* 1453.

ſents were, a thouſand Crowns in Money, a Paſtoral Staff of Silver, a Camlet Robe, and a white Horſe.

It is therefore to nothing but the Ignorance of thoſe who govern the *Greek* Church, that we are to aſcribe its Decadence, and this Ignorance is the Conſequence of the Miſeries of Slavery. The moſt Learned among the *Greeks*, after the Loſs of the Capital of their Empire, took ſhelter in various parts of *Chriſtendom*; they carry'd away with them all the Sciences, and conſequently all the Virtues of their Country. Thoſe who continu'd in the *Ottoman* Empire, and eſpecially their Succeſſors, did ſo groſly neglect the ancient *Greek*, that they were no longer able to have recourſe to the true Sources of Chriſtianity; and by this means grew incapable and unworthy of explaining the Goſpel. This Corruption ſtill remains among the *Greeks*; ſcarce can they read what they are far from underſtanding: 'tis great merit in the very Clergy to be able to read; and you will be ſurpriz'd, my Lord, to hear, that in the whole *Turkiſh* Dominions there are hardly twelve Perſons thorowly ſkill'd in the knowledge of the ancient *Greek* Tongue.

The *Greeks* flatter themſelves with hopes that the Great Duke of *Muſcovy* will one day free them from the Miſery they are in, and deſtroy the *Turkiſh* Empire: but beſides that there is no likelihood of this Revolution, their Knowledge would not be at all improv'd by this changing their Maſter. The *Muſcovites* themſelves have all their Inſtruction from the Monks of [*a*] *Monte-Santo*, who do not deſerve the name of Theologiſts.

What can we think of a Church, whoſe Head, inſtead of being pitch'd upon by the Holy Ghoſt, is very often named by the Grand Signior or his Prime

[*a*] Ὄρος Ἄθως, νῦν Ἅγιον Ὄρος.

Viſier,

Viſier, who have the utmoſt abhorrence for the Chriſtian Name? There cannot be a more melancholy Conſideration, than that the *Greeks* themſelves were the Authors of this Abomination. The *Turks* never exacted any thing but a Sum of Money for the delivery of the new Patriarch's [*b*] Letters-Patent; the *Greeks* were the beginners of ſetting the Patriarchate to ſale, without waiting for the Death of the Incumbent. This Dignity is now ſold for ſixty thouſand Crowns. 'Tis in vain to alledge that this Money is given only for the obtaining the Confirmation of a Canonical Election: one Patriarch very often dethrones another, and ſome, after having been perhaps twice diſplaced, do again aſcend the Chair. *Cruſius* aſſures us, that *Simeon* of *Trebiſond* was the firſt that undermined the Patriarch *Mark*, by preſenting a thouſand Sequins to *Mahomet* II.

Not that we believe that all Promotions of Patriarchs are Simoniacal: on the contrary, we are fully ſatisfied that there are Holy Men in the *Greek* Church, who would not for the world arrive at that Dignity by Purchaſe, and who after their Election canonically perform'd by the Biſhops, do give the Viſier the uſual Sum, only with the view of obtaining their Patents, as is practis'd by our own Prelates with relation to their Bulls. This Conduct cannot be at all found fault with: but neither can the *Greeks* deny that many of their Clergy have at times dethroned their Patriarch, while yet alive, and in full health, by bidding a greater Sum than what he had given. Is not this a direct Purchaſe of the Patriarchate, and can ſuch a Practice be call'd by any other name than Simony? When therefore a Caloyer is ſo far blinded by Ambition, as to be deſirous of purchaſing his Miſſion of Satan, he forms a Party of ſuch Biſhops

[*a*] ὁ Παλιαρχης.

as

as are his Friends, who very probably are no Loſers by his Promotion: he never fails making a Preſent to the Prime Viſier; the Bargain is ſoon ſtruck, and the Pretender, tho' poor, is in no danger of wanting rich Merchants, who in expectation of a conſiderable and certain Profit, make all the neceſſary Advances. If the Prime Viſier is not at *Conſtantinople*, the buſineſs is treated with the [*a*] Governour of the City. The Patents are granted upon payment of the Money; and the new Patriarch, accompany'd by the Biſhops of his Faction, without giving himſelf any uneaſineſs about what the old Patriarch or the reſt of the Clergy may ſay to it, goes to receive the Caftan of the Viſier or Governour: This Caftan is a Veſt of Linſey-Woolſey, or of ſome other Stuff, which the Grand Signior preſents to Ambaſſadors, and Perſons newly inveſted with ſome conſiderable Dignity.

The Biſhops of the Patriarch's party do alſo receive each of them his Veſt, and then proceed in a kind of Triumph to the Patriarchal Church, in the Quarter of the Town call'd *Balat*, preceded by a [*b*] Guard of the *Porte*, by two [*c*] Exempts of the Grand Signior's Guard, by one of the Secretaries either of the Prime Viſier or of the Governour of the City, and by a Troop of Janizaries: the Biſhops and Caloyers bring up the Rear of the March. When they are come to the Gate of the Church, they read the Patriarch's Letters Patent, whereby the Sultan commands all the *Greeks* in his Dominions to acknowledge ſuch a one for the Head of their Church, to allow him the Sums neceſſary for the Maintenance of his Dignity, and the Payment of his Debts: all this upon pain of the Baſtinade, Confiſcation of Goods, and Interdiction from the Church. Fine

[*a*] Caimacan. [*b*] Capigi.
[*c*] Tzaus: *it is pronounc'd* Chiaouſe.

Marks

B L

A Greek Biſhop giving his Bleſsing.

Marks theſe, of Apoſtolical Miſſion! After the reading of the Patent, the Gate of the Church is open'd, and the Prime Viſier's Secretary having placed the Patriarch in his Seat, withdraws with the reſt of the *Turks*, who have each of them his Spill of Money.

We need not at all doubt but the new Patriarch makes the beſt of his time; Tyranny ſucceeds to Simony: the firſt thing he does, is to ſignify the Sultan's Order to all the Archbiſhops and Biſhops of his Clergy. This new Head of the Church is call'd not only *Your Holineſs*, but *Your All-Holineſs* [*a*]. He continues always to dreſs like a plain Caloyer, and when you ſalute him, you kiſs his Hand or his Chaplet, carrying it from your Mouth to your Forehead. His greateſt Study is to know exactly the Revenues of each Prelate; he impoſes a Tax upon them, and injoins them very ſtrictly by a ſecond Letter to ſend the Sum demanded, otherwiſe their Dioceſes are adjudg'd to the higheſt Bidder. The Prelates being uſed to this Trade, never ſpare their Suffragans; theſe latter torment the Papas; the Papas flea the Pariſhioners, and hardly ſprinkle the leaſt drop of Holy Water, but what they are paid for beforehand.

If afterwards the Patriarch has occaſion for Money, he farms out the Gathering of it to the higheſt Bidder among the *Turks*: he that gives moſt for it, goes into *Greece* to cite the Prelates. Uſually for twenty thouſand Crowns that the Clergy is tax'd at, the *Turk* extorts two and twenty; ſo that he has the two thouſand Crowns for his pains, beſides having his Charges borne in every Dioceſs. In virtue of the Agreement he has made with the Patriarch, he deprives and interdicts from all Eccleſiaſtical Functions, thoſe Prelates who refuſe to pay their Tax: if they have not Money by them, they borrow of the Jews

[*a*] Παναγιότητα σὸ καὶ Παναγιώτατος.

at exorbitant Intereſt, upon the Security of their Dioceſans. This is now that Church, which was formerly ſo flouriſhing and ſo glorious, in having had for Paſtors the *Athanaſius's*, the *Baſils*, the *Chryſoſtoms*.

The Hierarchy of the *Greek* Church conſiſts of ſome other Patriarchs who acknowledge him of *Conſtantinople* for their Head; namely, the Patriarch of *Jeruſalem*, who governs the Churches of *Paleſtine*, and of the Confines of *Arabia*; that of *Antioch*, who reſides at *Damaſcus*, has in his care the Churches of *Syria*, *Meſopotamia*, and *Caramania*; that of *Alexandria* dwells at *Gran Cairo*, and governs the Churches of *Africa* and *Arabia*. All the other *Greek* Churches under the *Ottoman* Empire depend immediately upon the Patriarch of *Conſtantinople*: the Archbiſhops are next in Rank to the Patriarch; and after theſe come the Biſhops; next the [*a*] Protopapas, then the [*b*] Papas, and laſtly the Caloyers. When you ſalute an Archbiſhop or a Biſhop, you kiſs his Hand, and call him [*c*] *Your All-Prieſthood*, or [*d*] *Your-Beatitude*: Prieſts are call'd [*e*] *Your Holineſs*.

The [*f*] Caloyers are Monks of the Order of St. *Baſil*; there is no variety of Colour in their Habits. This Body ſupplies the *Greek* Church with all its Prelates. The [*g*] Papas are properly no more than ſecular Prieſts, and can never riſe higher than to be Curates or [*h*] Archprieſts. The firſt order confer'd on thoſe that dedicate themſelves to the Church, is that of [*i*] Reader, whoſe Office is to read the Holy Scripture to the People on high Feſtivals: theſe Readers come to be [*k*] Chanters, then [*l*] Sub-Deacons, and ſing the Epiſtle at Maſs; afterwards

[*a*] *Archprieſts.* [*b*] *Curates.* [*c*] Παναγιότη σῦ καὶ. [*d*] Μακαριότη σῦ. [*e*] Ἁγιότηλα σῦ. [*f*] Καλογέρος, *good Old Man.* [*g*] Πάπας, *or* Παππας. [*h*] Πρωτοπαππᾶς [*i*] Αναγνώστης. [*k*] Ψάλτης. [*l*] Υποδιάκονος.

they are made [*a*] Deacons, and ſing the Goſpel: the laſt Order they obtain, is the [*b*] Prieſthood. As for Clerkſhip, they do not reckon it to be properly one of the Sacred Orders; they call Clerks all the Perſons in general that are of the Body of the Clergy: in ſome places they apply this Name to [*c*] thoſe who give out the Anthems to the Chanters, to inform them what they are to ſay: any Child that is preſent may do as much; for almoſt all of them are taught to do it. The Sub-Deacon takes care of the Sacred Ornaments and Veſſels: it is he that prepares the Bread for Conſecration, and that lays it upon the Table of Shew-bread; he receives the Offerings, dreſſes the Prieſt, gives him the Water to waſh and the Cloth to dry his hands [*d*]. The Deacon holds the Stole, and a Fan [*e*] to drive away Flies from the Altar.

The Prieſts are allow'd to marry once in their life-time, provided they engage themſelves in the Bonds of Matrimony before they are ordain'd: they muſt for this purpoſe declare in Confeſſion to a Papas, that they are Virgins, and they intend to marry a Virgin. If they accuſe themſelves of having known a Woman, they are incapable of being Prieſts, unleſs they corrupt their Confeſſor with Money. When the Confeſſor has received the Depoſition of the Deacon, he certifies to the Biſhop that ſuch a one is a Virgin, and deſigns to marry a Virgin: he is marry'd, and afterwards receives the Order of Prieſthood; but he muſt not enter into a ſecond Marriage: for which reaſon he chuſes the [*f*] handſomeſt Girl in the Village, and one whoſe Complexion ſeems to promiſe Length of Days. As to Fleſh, the Papas are not oblig'd to abſtain from it more than two Days in the Weak, any more than the Laymen.

[*a*] Διάκονος. [*b*] Ιερωσύνη. [*c*] Κανονάρχης καὶ Κανονάρχοι. [*d*] Τὸ Μαιδύλιον, *the Hand-dryer*.
[*e*] Τὸ Ριπίδιον, *Fan*. [*f*] Παπαδία.

The

The Library of theſe Prieſts is uſually very ſmall; their Breviaries and other Forms of Prayer being very dear, becauſe of the neceſſity they are in of fetching them all from *Venice*; they diſpenſe with the Repetition of the Office, tho 'tis in the vulgar *Greek*: as to Maſs, thay ſay it not every day, becauſe it is not lawful for them to lie with their Wives the Eves of the Days on which they are to celebrate.

The Papas are diſtinguiſh'd from the Caloyers by a white [*a*] Fillet, about an inch broad, which goes round the bottom of their Caps: and there are many places where both Papas and Caloyers wear a piece of [*b*] black Cloth faſten'd on the inſide of their [*c*] Caps, and hanging down on the back; this gives them the Air of ſo many little Prelates. All their Caps are of the ſame form, and made at *Monte Santo*, flat at top, black, and ſloping down over the ears; their [*d*] Habit is deep brown, a kind of plain Caſſock, over which they wear a Girdle of the ſame colour.

The Caloyers take the Vow of Obedience, of Chaſtity, and of Abſtinence; they never ſay Maſs, if they mean to continue in their Rule: if they take the Prieſthood, they become [*e*] ſacred Monks, and never celebrate but upon the higheſt Feſtivals; upon which account, in Convents there are Papas kept to ſerve the Church. Thus the Sacred Monks really differ from the Caloyers only as to Prieſthood.

Thoſe that would be Caloyers, apply to ſome Sacred Monk to receive the Habit, and this Ceremony coſts about a dozen Crowns. Before the Decadence of the *Greek* Church, the [*f*] Superior of

[*a*] Περιστέρα. [*b*] Παραμάνδυω.
[*c*] Καμιλαύχιον καὶ Καμηλαύχιον, καὶ Περικεφαλαία.
[*d*] Μανδύα καὶ τὸ Μανδύον.
[*e*] Ιερομονάχος καὶ Αββαδοπρεσβύτερος. [*f*] Ηγούμενος.

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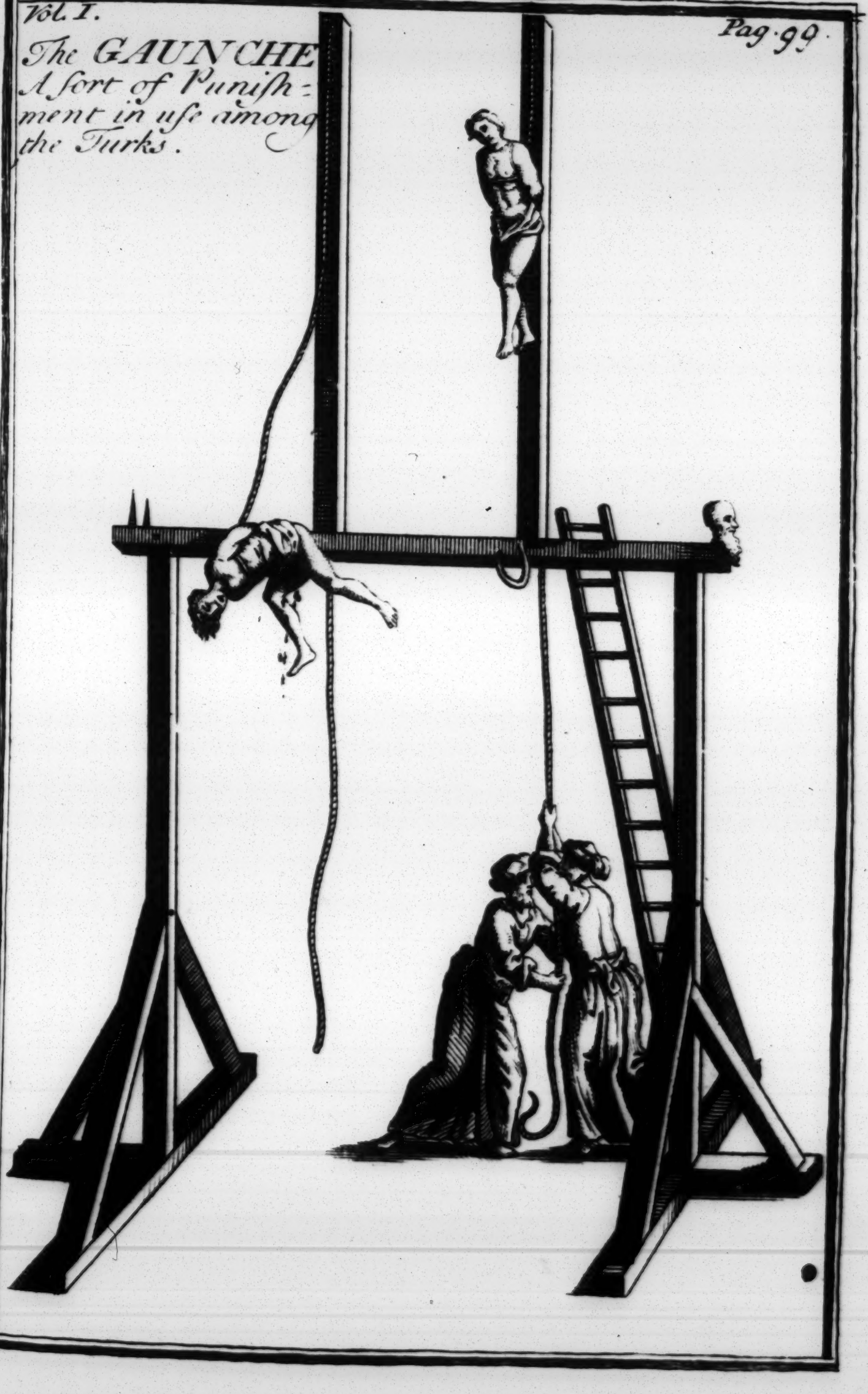
The GAUNCHE
A sort of Puniſh=
ment in uſe among
the Turks.



12.

B L

a Convent was wont to examine the Candidate very ſtrictly, and for a proof of his Call, obliged him to remain three Years in the Monaſtery: after the expiration of which term, if he perſevered in his deſign, the Superior brought him into the Church, and ſpoke to him as follows; "My Brother, be- "hold us now ſtanding here in the preſence of the "Angel of the Lord, before whom we muſt not "lye: Is it not to avoid the Puniſhment of ſome "Crime, that you would retire into this Houſe? "Is it not ſome domeſtick Diſappointment, ſome "Croſs in Love, ſome criminal Affair, that brings "you among us? No, Father, uſually reply'd "the Perſon examin'd; it is with no other deſign "than to work out my Salvation, that I deſire to "quit the World and its Vanities." Then the Superior gave him the Habit, and after ſome Prayers he cut off a Lock of his Hair, which he faſten'd with a piece of Wax againſt the Wall near the Altar.

There is no Diſcipline now left among the *Greeks*; they receive their Monks very young, and eſpecially in the Convents, where you ſhall have ſome not above ten or twelve Years old: they are moſt commonly the Sons of the Papas, who are taught to write and read; beſides which, they are employ'd in the meaneſt Offices, and this ſerves them for their Noviciate. In the more regular Convents, the Noviciate is farther prolong'd two Years after taking the Habit: theſe Convents are thoſe of *Monte Santo*, of *St. Luke* near *Thebes*, of *Arcadi* in *Candia*, of *Neamoni* at *Scio*, of *Mavromolo* upon the *Boſphorus*, the Monaſteries of the *Iſles of Princes*, &c. Theſe poor Novices are ſadly troubled with Vermin; we taught them the uſe of [*a*] Staves-ager, or Louſewort, to kill them: the Lord has provided for them very

[*a*] Delphinium Platani folio, Staphiſagria dictum. Inſt. Rei Herb. 428.

well,

well, for the Herb is common all over that Country.

The Caloyers and other Eccleſiaſticks are very ſlovenly, their Hair and Beard are utterly neglected; for moſt of them get their Livelihood by the Sweat of their Brows, and betake themſelves to all ſorts of Employments, eſpecially to tilling the Earth, and cultivating the Vine. The Lay-Brothers are of the coarſeſt Make, and are like our *Freres Donnez*: I don't know what they call them among the *Greeks*; they are honeſt Countrymen, that after the death of their Wives give all they have to ſome Convent, where they ſpend the reſt of their days in labouring the Earth. All theſe Monks live upon nothing but ſome ſorts of Fiſh, Pulſe, Olives, dry'd Figs: their Refectory is not in the leaſt better furniſh'd than that of *la Trappe*, except as to Wine: and the very worſt Wine in *Greece* is incomparably better than the beſt *Perche* Cyder. Strangers eat Meat in the Houſes of the Caloyers, but then they muſt bring it with them. They are generally well provided with green Olives ſalted, which are extremely agreeable: black Olives are alſo common among them, and of a better Taſte; they are put with Layers of Salt in great Pitchers, where they will keep without Water for above a year: I have try'd to preſerve them in *Provence* the ſame way, but it would not do.

In the *Greek* Monaſteries their Commons are all equal; the Superior is not better fed than the meaneſt Monk; and the ſame Rule is obſerv'd in all the other Neceſſaries of Life. When the [*a*] Superior leaves his Office, he is ſtript only of his Authority: when he is in Office, he never dares abuſe it, eſpecially with relation to the Puniſhments and Penances due to the Faults of his Monks; the leaſt Severity would ſometimes put them upon taking the Turbant inſtead

[*a*] Προηγέμενος, Exſuperior.

of

of the Cap of *Monte Santo.* All Penances therefore are voluntary in their Cloiſters; they are not at all acquainted with Submiſſion and Humility: thoſe Virtues are practis'd only by their Cooks, who proſtrate themſelves at the door of the Refectory, to receive the Benediction of the Monks as they come out.

As there are three States of Perfection in the Monaſtick Life among the *Greeks*, the Monks are accordingly diſtinguiſh'd by three ſorts of Habits: the [*a*] Novices wear only [*b*] a plain Tunick of the very coarſeſt of Cloths; the Profeſſed have a [*c*] larger and neater: they call the more Fervent the [*d*] Monks of the little Habit, to diſtinguiſh them from thoſe who lead an indifferent ſort of Life like the reſt: laſtly, the [*e*] Cowl and [*f*] Scapulary are beſtow'd upon the moſt [*g*] Perfect, whom they do not ſcruple to compare to Angels. They are bury'd in thoſe Ornaments, for in their life-time they wear them only for ſeven days.

In ſome parts of *Greece* the Caloyers are divided into Anchorets and Aſceticks or Hermits: The Anchorets live three or four together in a Houſe own'd by the Convent, of which they hire it for their Lives. There they have their Chapel, and after Prayers employ themſelves in cultivating Pulſe, Vines, Olive, Fig, and other Trees, which furniſh them with Fruits in their ſeaſon. Theſe Monks differ from the conventual only in their converſing leſs with the World, and being in ſmaller numbers in their Retreat.

The Life of the Aſceticks or Hermits is the ſtricteſt of all; they are recluſe Caloyers, and voluntarily retire into the moſt frightful Rocks: they eat but once a day, except upon Feſtivals; they ſcarce take

[*a*] Ἀρχαρίοι. [*b*] Ῥᾶσος καὶ Ῥᾶσα.
[*c*] Μανδύα, Μανδύον, Χιτὼν, Σχῆμα. [*d*] Μικρόσχημοι.
[*e*] Κουκούλιον. [*f*] Ἀναλάβος. [*g*] Μεγαλόσχημοι.

enough to ſatisfy the Calls of Nature: the *Pacomeſſes* and *Macairiuſſes* never lived more auſterely. Without a very particular Vocation, I hardly believe it is lawful for Men to put their Life to ſuch a Teſt; it is certainly the Will of God that we ſhould preſerve it as much as in us lies, whereas theſe Men deſtroy themſelves without any neceſſity; on the other hand, theſe great Auſterities, join'd to a perpetual Solitude, very often turn their Brains. Moſt Aſceticks are apt to fall into piteous Fancies, that have nothing at all to do with the true Knowledge of our Duty; ſo that by little and little their Heads grow ſo full of Viſions, that they are little better than diſtracted. Theſe poor Hermits are not mendicant; the Monks from time to time bring them a little Biſcuit, which with a few wild Herbs is all their Support.

The *Greek* Nuns [*a*] do by no means live ſo auſterely as the Hermits; they are moſtly *Magdalens* reform'd, who towards the Decline of their Age make a Vow to be more obſervant of ſome Virtues that they have very much neglected in their Youth [*b*]: they then retire into Monaſteries, there to lead a Life leſs ſcandalous, under the Inſpection of a kind of [*c*] Abbeſs, who is not over-ſevere.

As to the *Greek* Monks, they apply themſelves to Contemplation leſs than the Aſceticks: theſe Monks riſe conſtantly an hour and a half after Midnight to pray together. The Night between Saturday and Sunday they riſe exactly at one: the Nights of the Aſcenſion [*d*], Pentecoſt, St. *John Baptiſt*, St. *Peter* and St. *Paul*, the Transfiguration of our Saviour, the Feaſt of the Virgin, are wholly ſpent in Prayers. Uſually after the midnight Office [*e*], the Monks

[*a*] Καλογρία, Βαλογαία μονάςρια, Καλήγραια, *good old Woman.*
[*b*] Καλογρίαι, Καλογείραι μοναςρίαι, Ἀδελφαὶ.
[*c*] Ἡγεμένως. [*d*] Τὸ Μεσονυκτὸν καὶ Μεσονυκτικὸν, *the Office of Matins.* [*e*] Τὸ Ολονύκτιον καὶ Ολονηκτικὸν καὶ πολυελαῖον, *Prayers that continue all night.*

retire

retire to their Cells, and return to Church about five to ſay Matins [*a*], Lauds, and Prime, which is begun at Sun-riſe: after this, each Man goes to his work; thoſe that ſtay in the Convent go again to Church to ſay Tierce and Sixte, and to aſſiſt at Maſs. From Maſs they go directly to dinner in the Refectory, where they have Reading in the ſame manner as in our Communities: after Dinner, they return to work: at four they ſing Veſpers, ſup at ſix; after Supper they ſay Complines, and at eight go to bed.

Beſides the Faſts of the Church, the Caloyers have three particular ones: the firſt is inſtituted in honour of St. *Demetrius*; this Faſt begins the firſt of *October*, and ends not till the twenty ſixth of the ſame Month, which is the [*b*] Feaſt of St. *Demetrius* martyr'd at *Theſſalonica:* the ſecond Faſt is of but fourteen days, namely, from the firſt of *September* to the Feaſt of the [*c*] Invention of the Croſs: the laſt is the Faſt of St. *Michael*; it begins the firſt of *November*, and ends the eighth, which among the *Greeks* is the Feaſt of [*d*] St. *Michael*, St. *Gabriel*, and all the Hoſt of Heaven. There are Caloyers that obſerve the Faſts of St. *Athanaſius* and St. *Nicholas* Biſhop of *Myra*; the firſt begins the ſeventh of *January*, and ends the eighteenth of the ſame Month: in ſhort, of all Chriſtians the *Greeks* are the greateſt Faſters next to the *Armenians*.

Even the Laymen keep four *Lents*; the [*e*] firſt laſts two Months, and ends at *Eaſter*, for which reaſon they call it the great *Lent*, or the *Eaſter-Lent:* in the firſt [*f*] Week of this *Lent*, it is lawful to eat

[*a*] Ὄρθος. [*b*] Ἑορτὴ τῦ μεγαλομάρτυρος Δημητρίυ.

[*c*] Ἡ Ὑψώσις καὶ Εὕρεσις τῦ τιμίυ καὶ ζωοποιῦ ξύλυ τῦ σταυρυ.

[*d*] Τῶν Ταξιαρχῶν καὶ τῶν Ἀρχαγγέλων Μιχαὴλ, καὶ Γαβριὴλ, καὶ τῶν λοιπῶν.

[*e*] Μεγάλη καὶ ἁγία τεσσαρακοστὴ.

[*f*] Τυρινὴ καὶ τυροφαγὸς, *from* τυρὸς, *which ſignifies a Cheeſe.*

Cheeſe, Milk, Fiſh, and Eggs; all which they are forbidden during the following Weeks: they feed wholly upon Shell-fiſh, and ſuch other as they believe to be without Blood, as are the Polypus and the Cuttle-fiſh; they alſo eat the Eggs of certain Fiſh ſalted, and eſpecially thoſe of the [*a*] Mullet and [*b*] Sturgeon: the firſt are prepared upon the Coaſts [*c*] of *Epheſus* and [*d*] *Miletus*, and the others on thoſe of the Black Sea. The Shell-fiſh moſt eaten in *Greece*, are the [*e*] red Naker, the [*f*] common Oiſters, which are perfectly delicious, and infinitely better than the [*g*] red Oiſters, which do not agree with all Stomachs. The *Greeks* alſo eat a Fiſh call'd [*h*] Goats-Eyes, Muſcles, Periwinckles, and Sea-Hedgehogs. The Caloyers in *Lent* live almoſt upon nothing but Roots: the Laymen, beſides the Fiſh aforemention'd, uſe Pulſe and Honey, and drink Wine; that Liquor was forbid them, as well as Oil, as St. *John Chryſoſtom* obſerves [*i*]. They eat Fiſh on Palm-Sunday, and the 25th of *March*, the Day of the [*k*] Annunciation, provided that Day does not fall in the Holy Week.

On Maunday-Thurſday the more zealous among the Biſhops waſh [*l*] the Feet of twelve Papas: this Ceremony was formerly accompany'd with a little Exhortation, but now they excuſe themſelves from that trouble. On Good-Friday, to celebrate the Memory of the Holy Sepulchre, two Papas in the night carry upon their ſhoulders in proceſſion, the Repreſentation of a Tomb, wherein Jeſus Chriſt crucify'd is painted on a board: on *Eaſter-day* that Tomb is

[*a*] Ωὰ τάριχα τῦ Κεφαλῦ, Botargo, *or* Potargo, Κεφαλὸς, Mugil, Mullet.

[*b*] Χαβιάρι, Cavear. [*c*] Aiaſalouc. [*d*] Palatia.

[*e*] Πίννα ψάρι. [*f*] Ος τρόδι ψάρι. [*g*] Γαιδαροπόδα.

[*h*] Πιταλίδις, Λέπαι. [*i*] Homil. 2. in Gen. & Homil. 6. ad Popul. Antioch.

[*k*] Ὁ Εὐαγγελισμὸς τῆς παρθένῦ. [*l*] Ὁ θεῖος κὴ Ἱερὸς νιπτήρ.

carry'd

carry'd out of the Church, and the Prieſt begins to ſing, *Jeſus Chriſt is riſen from the Dead*; *he has overcome Death, and given Life to thoſe that were in the Grave.* This Repreſentation of the Holy Sepulchre is carry'd back again into the Church, where it is incenſed, the Office is continu'd, the Prieſt and Congregation every moment repeat, *Jeſus Chriſt is riſen from the Dead* [*a*]. Then the perſon that officiates makes three Signs of the Croſs, and kiſſes the Goſpel and the Image of Jeſus Chriſt: after this he turns the other ſide of the board, where Chriſt is repreſented ariſing from the Sepulchre; the Prieſt kiſſes it, reiterating, *Chriſt is riſen from the Dead:* and the Congregation does the ſame, embracing and reconciling themſelves one to another; they even fire off Piſtols ſeveral times, which often ſinges the Beard and Hair of the Papas. At this freſh noiſe every body cries out, *Chriſt is riſen from the Dead.* This ſpiritual Rejoicing continues not only the whole *Eaſter*-Week, but alſo till *Pentecoſt.* In the Streets, inſtead of the ordinary Form of Salutation, which is, *I wiſh you length of Years* [*b*]; they only ſay, *Jeſus Chriſt is riſen from the Dead.*

The ſecond *Lent* is that of *Chriſtmas* [*c*], and laſts forty Days; in this they eat Fiſh, except on Wedneſdays and Fridays; ſome abſtain alſo on Mondays.

The third *Lent* bears the Name of the Apoſtles St. *Peter* and [*d*] St. *Paul:* it begins the firſt Week of Pentecoſt, and ends on St. *Peter*'s Day; thus it is longer or ſhorter, according as *Eaſter* falls higher or lower in the Year. During this *Lent*, it is lawful to eat Fiſh, but nothing made of Milk. They are even

[*a*] Χριστὸς ἀνέστη. [*b*] Πολύχρονος.

[*c*] Τὸ Σαρανταμέριον καὶ τεσσαρακονταήμερος καὶ τεσσαρακονθήμερον, *the Quarantain.*

[*d*] Τεσσαρακοστὴ τῶν ἁγίων Ἀποστόλων Πέτρου καὶ Παύλου.

forbid to eat Fleſh, if the Feaſt of the Apoſtles happens to be a Faſt-Day.

The laſt *Lent* [*a*] begins the firſt of *Auguſt*, and ends at the Feaſt of the Aſſumption; on which account it is call'd *the Lent of the Holy Virgin.* The uſe of Fiſh is forbidden in this *Lent*, unleſs on the ſixth of the ſame Month, which is the Day of our Saviour's Transfiguration [*b*]. All the other days they are confined to Shell-fiſh and Pulſe. During all theſe *Lents*, the Monks live upon nothing but Pulſe and dry'd Fruits, and drink Water.

The reſt of the Year the *Greeks* [*c*] every Wedneſday and Friday: on Wedneſday, ſay they, becauſe on that day *Judas* took Money of the *Jews* to betray our Lord; on Friday, becauſe on Friday he was crucify'd. If *Chriſtmas-Day* falls upon a Wedneſday or Friday the Laymen eat Fleſh, and the Monks are diſpens'd from faſting. The *Greeks* are very much ſcandaliz'd at our faſting on Saturdays in the *Latin* Church, upon account of a Paſſage miſunderſtood in St. *Ignatius* [*d*] the Martyr; who ſays, that they who faſt on Saturdays, do crucify the Lord anew.

The Laymen eat Meat from *Chriſtmas* to the fourth of *January:* the fifth of *January*, which is the Eve of the Epiphany, they faſt [*e*], becauſe they fancy Chriſt was baptiz'd the ſixth of that Month; it is for this reaſon that the Biſhops, or the chief Vicars, do on that day about Evening make [*f*] Holy-Water for all the enſuing Year; they drink of it, and ſprinkle their Houſes with it: if they happen not to make enough, when that is out, they make [*g*]

[*a*] Τεσσαρακοστὴ τῆς Θεομήτερος καὶ ἁγίας παρθένου.
[*b*] Μεταμορφοσις τοῦ Σωτῆρος.
[*c*] Ξηροφαγια καὶ Υδροποσία.
[*d*] Χριστοκτόνοι εἰσιν. Ignat. Epiſt. v. ad Philippenſes.
[*e*] *This Faſt is call'd* Παραμονη.
[*f*] Τὸ μεγάλον Αγίασμα καὶ μέγας Αγίασμος.
[*g*] Ὁ μικρος Αγίασμος.

more.

B L

A Papas in his Fur Gown

A Bishop in his Pontificalibus going to bless y Fountains, the Wells & the Sea it self.

more. Every Man carries a [*a*] Pot-full of it to his own Houſe; but they never put Salt into it, and find great fault with our doing ſo: the Papas go and ſprinkle the Houſes of every private Man with their Holy Water. The Day of the Epiphany they alſo make [*b*] Holy Water in the Morning at Maſs; it ſerves to give to ſuch Penitents to drink, as are excluded from the Communion, to purify Churches that have been profaned, and to exorciſe Demoniacks. On that day they bleſs the Springs, the Wells, and even the Sea: this Benediction is very ſolemn, and brings in Griſt to the Clergy, who, to ſtrike the Imaginations of the People, fling into all thoſe Waters little wooden Croſſes before they ſay Maſs. We ſaw it done at *Mycone*, by a Biſhop delegated from him of the Iſland of *Tinos*; he march'd in Proceſſion in his Pontifical Habits, with his great [*c*] Veil upon his head, and his Paſtoral [*d*] Staff in his hand.

The *Greeks* faſt again on the fourteenth of *December*, in honour of the Invention of the Croſs; they alſo faſt the Eve of St. *John the Baptiſt*: and during theſe Faſts they abſtain from Fiſh, and eat hardly any thing but Pulſe; as they do alſo the Monday in *Whitſun-Week*: that day is ſet apart for putting up their joint Prayers to the Lord to ſend his Holy Ghoſt upon the Faithful, which they do in the Evening. But they make themſelves amends for this laſt Faſt the following Wedneſday and Friday, for then they return to eating of Fleſh, for joy of the Deſcent of the Holy Ghoſt. In a word, the Devotion of the *Greeks* conſiſts hardly in any thing more than a regular Obſervation of their appointed Faſts.

[*a*] Αγιασμαλιερὸν, *Holy Water-Pot.*
[*b*] Τὸ Αγίασμα τῶν Φώτων, *the Epiphany they call* Φώτα.
[*c*] Απανὸ Καμηλαυχο κ᾽ Καμηλαύχειον. [*d*] Δεκανίκιον.

I confeſs, my Lord, I ſhould have made a very ſorry *Greek*, eſpecially if Travellers had not a Diſpenſation from the Law of Faſting, which the Natives here certainly have not; Children, Old Men, Women with child, ſick Perſons, are not excus'd: they are much leſs anxious about the Practice of the Chriſtian Virtues. It is true, this is leſs their fault than that of their Teachers; who, though much more numerous than in any other Chriſtian Country, do not perform the Duties of their Miniſtry: you ſee in *Greece* ten or twelve Monks or Papas to one Layman.

This Multitude of the Clergy is certainly the occaſion of the vaſt number of Chapels that are in *Greece*; new ones are daily built, though permiſſion muſt firſt be purchas'd of the Cadi [*a*], e'er it can be done: nay, it is forbidden to rebuild ſuch as are fallen or burnt, till after having paid the Dues of that Officer. Each Papas thinks he has as much a right to poſſeſs one Chapel, as he has to marry one Wife. Few of thoſe Prieſts care to celebrate in the Church of another, and this perhaps is the only thing in which they are ſcrupulous: ſuch Celebration is in their opinion a kind of ſpiritual Adultery. It is poſſible too, this Multiplicity of Chapels may be a Relick of the ancient Cuſtom that prevail'd in *Greece*, of raiſing little Temples to their falſe Gods. It is certain, the *Greeks* retain many of the Pagan Ceremonies, and among others that of dancing their Saints to the Muſick of Fifes and Cymbals; which is practis'd alſo even in *Provence* on great Holidays.

As the ancient *Greeks* found the whole Earth in Gods and Goddeſſes, as St. *Auſtin* obſerves [*b*], they were obliged in honour to build them Temples in their own Country: thoſe Temples were ſmall, but

[*a*] Καδὶ; or Καδης, *Judge.*
[*b*] Lib. 3. de Civit. Dei.

magnificent,

magnificent, adorn'd with Columns, Architraves, Pediments, whoſe Workmanſhip was far more valuable than the Marble they were built of. This Marble grew ſo beautiful under the hands of ſuch Maſters as *Phidias*, *Scopas*, *Praxiteles*, that it became the Object of the Adoration of Mankind: dazzled by the Majeſty of their Gods of Stone or Braſs, their Eyes were ſometimes too weak to bear the Luſtre of their Sight. Whole Cities have been known to be ſo fooliſhly prepoſſeſs'd, as to imagine they ſaw Alterations in the Countenances of their Idols: Stories of this nature are told by *Pliny* [*a*], of the Statues of *Diana* and *Hecate*, one of which was at *Scio*, and the other at *Epheſus*; the Situation of ſeveral of theſe Temples are yet diſcoverable by bits of Pillars ſtrew'd about the Fields. The *Greeks* have been very happy, that Churches are ſubſtituted in the place of thoſe ancient Edifices.

Thoſe Churches now are very indifferently built, and very poor; but Chriſt is adored in them, inſtead of the falſe Deities, which were ſo long the Gods of their Forefathers. Except *St. Sophia* at *Conſtantinople*, there have been very few great Churches among them, not even when their Empire was in the heighth of its Glory. Some old Churches that ſtill remain, have two Naves, both cover'd in with ſharp-rais'd vaulted Roofs; and the Steeple, which might as well be left out of the Building for any Bells it is troubled with, ſtands between the two Roofs in the Front: all theſe Structures are generally upon the ſame Plan, moſt of them in the ſhape of a *Greek*, that is, a ſquare Croſs. The *Greeks* have preſerv'd the ancient Uſe of Domes, which they do not execute much amiſs: the Choir of the Churches always faces the Eaſt; and when they pray, they turn to that ſide. Their

[*a*] Hiſt. Nat. lib. 3. cap. 5.

uſual

uſual Prayers, after reiterated Signs of the Croſs conſiſt in the frequent Repetition of theſe words, *Lord have mercy upon us! Chriſt have mercy upon us* [a]!

They are too obſervant of the Laws of Nature in the *Greek* Church, not to forbid the Women entrance into their Churches at certain times: they are obliged to remain at the Door; and as if their Breath was tainted, they are not ſuffered to communicate in that condition, nor to kiſs any Image. They are not ſo ſcrupulous in thoſe Monaſteries where they keep Women to waſh the Monks Linen. The Images in their Churches are all flat, and you never ſee any Sculpture there, except it be ſome ſlight Inciſion. In greater Churches, they have Sextons [b], Door-keepers [c], and Church-wardens [d]: formerly there was a Pulpit [e], ſet apart for the Preacher, but they are very rarely to be met with now, Preaching being almoſt wholly diſuſed among them; and if a Papas does undertake to meddle with it, he acquits himſelf moſt wretchedly, and does it only for the ſake of the two Crowns that are allow'd for the Sermon, which is not worth the Money. It is a ſhame to hear thoſe Prieſts ſpend half an hour in diſtilling as it were about twenty words ſadly miſmatched, which for the generality the Curate underſtands as little as the Congregation.

The Monaſteries are built in a uniform manner; the Church always ſtands in the middle of the Court, ſo that the Cells lie round about it. Theſe People have not that Variety in their Taſte that we have; a Defect not at all to be prais'd, ſince Variety is of great uſe to the perfecting of Arts. It is viſible by

[a] Κύριε ἐλέησον, Κύριε Ἰησοῦ Χριστὲ ἐλέησόν με τὸν ἁμαρτωλόν.
[b] Σκευοφύλαξ. [c] Τερωρός.
[d] Λαμπαδάριος καὶ Καντηλαπτής.
[e] Ἄμβων, Ἄμβων, καὶ Ἀμβῶνας.

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[*d*] Λαμπαδάριος καὶ Καυδηλαπλης.
[*e*] Ἄμβων, Ἀμβῶν, καὶ Ἀμβωνας.

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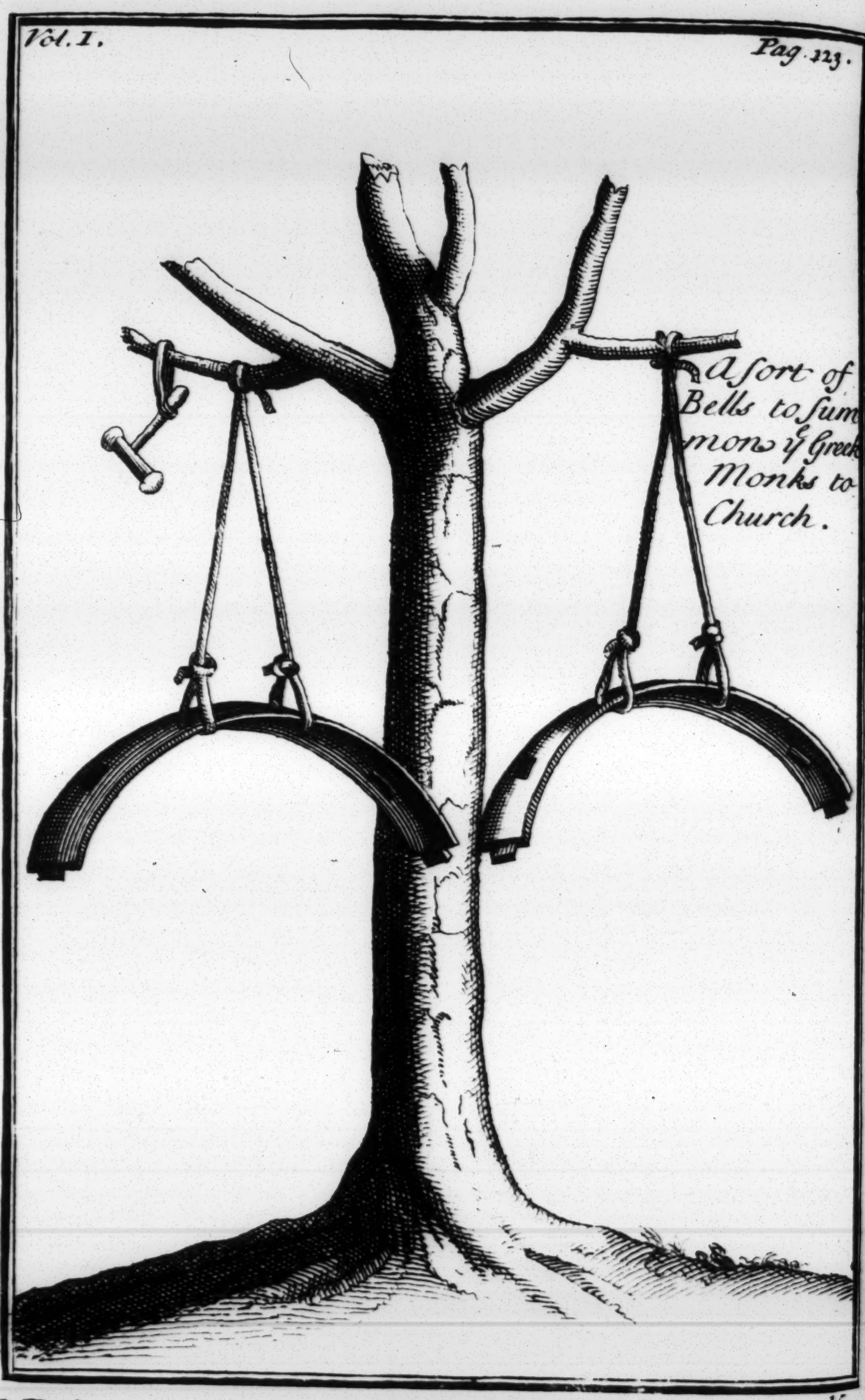


A sort of Bells to sum mon y Greek Monks to Church.

the old Belfries of the Monaſteries, that the *Greeks* never had any great Bells; and ſince the *Turks* have forbidden them the uſe of all, they hang with Ropes to the Boughs of Trees, Plates of Iron, like thoſe Rims which are fix'd round Cart-Wheels, crooked, about half an inch thick, and three or four broad, with a few holes drill'd through them: they chime upon theſe Plates with little iron Hammers, to call the Monks to Church. They have another ſort of Chime, which they endeavour to tune to the ſame Key with thoſe Iron Plates: they hold in one hand a wooden Lath [*a*], about four or five inches broad, which they ſtrike with a wooden Hammer; you may imagine what a Conſort it makes. That which they have at their Feaſts on High Days, is but little more tolerable; they jingle a copper Bowl, by ſtriking upon it with the Haft of a Knife, while the Monks ſing through the Noſe like our Capuchins.

As to the exterior of Religion, it muſt be own'd to be ſtill pretty regular among the *Greeks*: their Ceremonies are fine, and that's all; never aſk them for an Account of their Faith, for they are miſerably tutor'd. Neither are we to expect to find among them thoſe regular Churches of old, which their Hiſtorians deſcribe, and which were divided into three parts; to wit, the Veſtibulum or Fore-Nave, the Nave, and the Sanctuary: there remain no more now, than theſe two laſt parts. The Veſtibulum [*b*] was the firſt part you met with at entring the Church: it was properly a By-place, ſet apart for the [*c*] Baptiſtry, for thoſe that were condemn'd to do Penance, for [*d*] Catechumens, and

[*a*] Τὸ Σήμαντρον καὶ Σημαντηρίον.
[*b*] Νάρθηξ καὶ Πρόναος. [*c*] Βαπτιστήριον.
[*d*] Κατηχούμενος, *that comes to be inſtructed:* Κατηχέω, *to learn.*

for

for [*a*] Energumenes; and ſeparated from the reſt of the Church by a Wall or Partition, about the heighth of a Man. Two of theſe Veſtibulums were contriv'd at the Entrance of the Church of *St. Sophia* at *Conſtantinople*.

From this Fore-Nave, you paſs'd into the [*b*] Nave by three Doors, the chief of which was call'd the [*c*] Gate-Royal: the Nave is ſtill the greateſt Diviſion of the *Greek* Churches. They ſit, or rather ſtand, in Chairs fix'd up againſt the Wall, in ſuch manner that the People ſeem to be upon their legs. The [*d*] Patriarch's Seat is the higheſt of all, in the Patriarchal Churches; thoſe of the other Metropolitans are lower: the Readers, Chanters, and meaner Clerks ſit oppoſite; and the [*e*] Deſk upon which the Scripture is read, is placed there alſo. The Nave is ſeparated from the Sanctuary by a Partition [*f*] all gilt and painted, raiſed from the Ground to the very Cieling: this Partition has three Doors; the middlemoſt is call'd the [*g*] Holy Door, which is never open'd but during ſolemn Offices, and at Maſs when the Deacon goes out to read the Goſpel; or when the Prieſt carries in the Elements to conſecrate them; or laſtly, when he takes his Seat there, to give the Communion.

The [*b*] Sanctuary is the higheſt rais'd part of the whole Church, and terminates in a [*i*] Half-Arch, here they celebrate the Holy Myſteries; for which reaſon none are admitted into it, beſides the Miniſters of the Lord, the Patriarch, the Archbiſhops, the Biſhops, the Prieſts, and the Deacons; the *Greek* Emperors themſelves had no place in it, but

[*a*] Ενεργέμενος, *poſſeſs'd*; Ενεργέω, *to act*.
[*b*] Ναὸς. [*c*] Πύλη ὡραῖα καὶ βασιλικὴ.
[*d*] Θρόνος. [*e*] Αναλογεῖον. [*f*] Εἰκονοστάσιον.
[*g*] Πύλη ἁγία. [*h*] Θυσιαστήριον καὶ Ιλαστήριον καὶ ἅγιον Βῆμα καὶ ἁγία ἁγίων.
[*i*] Αψὶς καὶ Κόγχη.

ſat

B L

Greek Papas in their Officiating habits.

ſat in the Nave. There are three Altars rais'd in the Sanctuary: the [*a*] Holy Table ſtands in the middle, and upon this they ſet the Croſs and the Book of the Goſpels. This Altar was formerly cover'd by a ſort of [*b*] Canopy: the [*c*] Altar on the left hand as you go into the Sanctuary is not ſo large as the Holy Table; here they lay the Bread that is to be [*d*] conſecrated. The third Altar is on the right, and made uſe of to hold the ſacred Veſſels, the Books, and the Sacerdotal Habits: the Deacons and Sub-deacons ſtand near this Altar, which is of the ſame ſize and form as that on which they put the Bread that is deſign'd for Conſecration.

The Prieſt that is to ſay Maſs begins with making three [*e*] Signs of the Croſs, in honour of the Holy Trinity; firſt upon his Forehead, then on his right Shoulder, and afterwards on his left: and concludes with a profound Inclination of Body at each Sign of the Croſs.

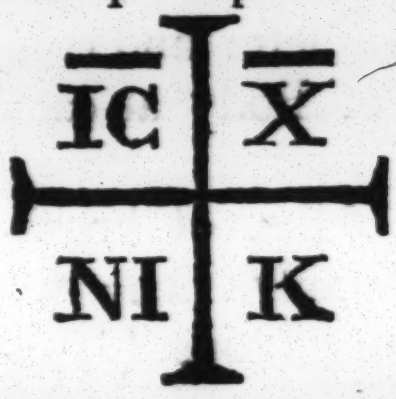
He firſt puts on a kind of [*f*] Albe, of brocaded Silk, or ſome other Stuff tolerably rich; for the *Greeks* ſpare no Coſt to get ſumptuous Ornaments. Secondly, he puts on a [*g*] Stole: Thirdly, a broad [*b*] Girdle, flat like a Ribband: Fourthly, brocaded [*i*] Cuffs: Fifthly, a piece of ſquare Brocade [*k*], about ſeven or eight inches large, faſten'd by one of its corners to his Girdle on the right ſide: Sixthly, a [*l*] Cope of Brocade open only at top, and which the Prieſt tucks up above his Arms; to

[*a*] Ἁγία ἱερὰ, θεία καὶ μυστικὴ τράπεζα.
[*b*] Κιβώριον. [*c*] Πρόθεσις.
[*d*] Τράπεζα Σκευοφυλακίου καὶ Διακονικὸν.
[*e*] Σταυρώμα καὶ Προσκυνήμα.
[*f*] Στηθαρὴ *from* Στήθι, *Breaſt: the Albe is alſo call'd* ϛοιχάριον. [*g*] Πετραχήλι καὶ Επιτραχήλιον.
[*b*] Περιζώνα. [*i*] Ὑπομανίκα καὶ Επιμανίκια.
[*k*] Ὑπογονάτο καὶ τὸ Ὑπογονατίον.
[*l*] Τὸ Φελώνιον, Φαινόλιον, Φαινώλιον, Φενόλιον, Φαιλώλης.

this

this Cope they faſten with a Pin, between the Shoulders, a little ſquare [*a*] piece of Brocade, three inches large, placed in form of a Lozenge. All theſe Pieces are pretty well deſcribed in our Plate, except the firſt ſquare Piece of Brocade, which inſtead of falling down upon the right, ſeems there to be on the left, becauſe the Figure was turn'd in taking off the Deſign. The poorer ſort of Papas make all theſe Ornaments of Linen.

The Prieſt being veſted, ſets about the Preparation of the Bread and Wine at the little Altar on the left hand; inſtead of which, in ordinary Chapels they make uſe of a Hole cut into the Wall: hence he takes the Bread deſign'd for the Sacrifice. This [*b*] Bread is of Wheat leavened, and there is ſtamp'd upon it with a wooden [*c*] Mold, before it is put into the Oven, the following Characters, which ſignify, *Jeſus Chriſt is Conqueror* [*d*]. If there is no Bread ſo ſtamp'd, the Papas draws thoſe Characters upon a common Loaf with the Point of a Knife; then he cuts the piece of Cruſt, upon which they appear, into a Square. In doing this, he muſt uſe a Knife that is ſhaped like a [*e*] Lance, to repreſent that with which the Side of our Lord was pierced.



This Piece being put into the Baſon, he pours the Wine and Water into the Chalice: he afterwards lifts up a piece of the Cruſt of the ſame Loaf, which he cuts into a Triangle of about an inch long, and much ſmaller than the great Piece which contains the Letters. He then offers the Sacrifice to the Lord, in the name of the Virgin.

He takes, with the Point of his Knife, a Piece

[*a*] Πώλο. [*b*] Προσφορὰ. [*c*] Σφραγίδα.
[*d*] Ἰησοῦς Χριστὸς Νικᾶ. [*e*] Ἁγία Λογχή.

of

of Cruſt, as big as a Lentil, for St. *John* the Baptiſt, whoſe name he pronounces; doing in like manner at lifting up each of the following Parcels: that is to ſay, pronouncing the ſeveral Names at each Parcel.

Another Parcel for the Prophets *Moſes*, *Aaron*, *Elias*, *Eliſhah*, *David*.

The ſame for St. *Peter*, St. *Paul*, and the reſt of the Apoſtles.

For the Holy Fathers and Doctors, St. *Baſil*, St. *Gregory*, St. *John Chryſoſtom*, St. *Athanaſius*, St. *Cyril*, St. *Nicholas*, Biſhop of *Myra*.

For the firſt Martyrs, St. *Stephen*, St. *George*, St. *Demetrius*, St. *Theodore*.

For the Hermits, St. *Anthony*, St. *Euthymius*, St. *Saba*, St. *Onuphrius*, St. *Arſenius*, St. *Athanaſius*, of Mount *Athos*.

For St. *Coſmus*, St. *Damian*, St. *Pantaleon*, St. *Hermolaus*.

For St. *Joachim*, St. *Anne*, and for the Saint in whoſe honour they perform the Maſs.

For the Perſon that cauſes the Maſs to be ſaid.

For the Patriarchs, and for the Chriſtian Princes.

He lifts up as many Parcels of the ſame Cruſt, as he recommends Perſons to God.

He does the like, in praying for the Dead.

Laſtly, he puts a Croſs [*a*] of Silver or Tin over the [*b*] Baſon, in which are all the Portions of Bread that are to be conſecrated: this Croſs hinders the [*c*] Veil with which he covers it, from ſwagging down upon thoſe Portions. After having ſet the Baſon at the foot of the Chalice wherein are the Wine and Water, he leaves them on that little Altar, and goes to the great one to begin Maſs; but he returns to take the Baſon and Chalice at the time

[*a*] Ὁ Ασπερίσκος. [*b*] Ὁ Ἅγιος Δίσκος.
[*c*] Τὸ Δισκοκάλυμμα.

of

of the Conſecration: then he carries them to the great Altar, paſſing through the little Door on the left hand, and re-entring into the Sanctuary by the middle Door. Through inexcuſable Ignorance, the *Greeks* adore the Bread and Wine in this Paſſage, though they are not yet conſecrated; whereas at the time of their Conſecration, they extinguiſh the Candles, and think no more of that Holy Myſtery. This may perhaps be a Remnant of the Hereſy broach'd by *Mark* of *Epheſus*, that the Conſecration was done by the Prayers of the Prieſt, and not by Virtue of the Sacramental Words. Be this as it will, it is certain theſe poor Wretches, for want of being better taught, ſhew much more Devotion and Reſpect before, than after the Conſecration. The Prieſt having ſet the Chalice and Baſon upon the great Altar, breaks [*a*] the biggeſt piece of Cruſt croſs-wiſe, and puts the four parts into the Chalice, with all the Parcels; he pours a little hot Water, repeating the Sacramental Words [*b*]: if there are no Communicants, the Papas alone conſumes all that is in the Baſon and Chalice; if there are Communicants, he gives them each a Spoonful: *Come near*, ſays the Prieſt, ſtanding at the Door of the Sanctuary; *come near* [*c*], *with the Fear of God, with Faïth, and with Charity.*

Thoſe that are to communicate [*d*], prepare themſelves by re-iterated Signs of the [*e*] Croſs, accompany'd with profound Inclinations of the Body. [*f*] Adoration and [*g*] Penance differ among the *Greeks* in this; in Adoration they make Inclination only with half their Body, mix'd by ſeveral Signs of the Croſs; whereas in Penance, beſides the In-

[*a*] Αρτοκλασία, Fractio Panis. [*b*] Θερμὸν καὶ ζέον.
[*c*] Μετὰ φόβου θεοῦ πίστεως καὶ ἀγάπης προσέλθετε.
[*d*] Ἡ Εὐχαριστία. [*e*] Σταυρώμα.
[*f*] Προσκύνημα. [*g*] Μετανοῖα.

clination

Inclinations of Body and Signs of the Croſs, they fall down upon their knees and kiſs the Earth. In order to make the Sign of the Croſs regularly, they join together the three firſt Fingers of the Right Hand, to ſignify that there is but one God in three Perſons. They carry this Hand to the Forehead, afterwards to the right Shoulder, and then to the left, repeating theſe words; [*a*] *Holy God, Holy and Mighty God; Holy and Immortal God, have mercy upon us!*

The Papas puts the Ritual upon the Head of the Communicant, and ſays the Prayers for the Forgiveneſs of Sins; while the Communicant ſays ſoftly to himſelf, *I believe, O Lord, and confeſs that thou art truly the Son of the living God, and thou cameſt into the World for the Salvation of Sinners, of which I am the greateſt.* The Papas giving him in a Spoon [*b*] the conſecrated Bread and Wine, pronounces theſe words; *Thou*, calling him by his Chriſtian Name, *Servant of God, receive the precious and moſt holy Body and Blood of our Lord Jeſus Chriſt, for the Remiſſion of thy Sins, and for Eternal Life.*

The ancient way of Commnnion among the *Greeks*, was a little different from what it is now: the Penitent being come to the Door of the Sanctuary, proſtrated himſelf, and worſhip'd God, with his Face to the Eaſt: then turning to the Weſt, he addreſs'd theſe words to the Congregation; *Let us forgive one another, my Brethren: we have ſinned in our Actions, and in our Words.* The Congregation anſwer'd, *God will forgive us, my Brethren.* He repeated the ſame Ceremony towards the South and North. Then advancing towards the Prieſt, he uſed this beautiful Form of Speech; *O Lord, I will not give thee the Kiſs of* Judas; *but I will confeſs thy Faith, after the*

[*a*] Ἅγιος ὁ Θεὸς, Ἅγιος ἰσχυρὸς, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς: *this Prayer is call'd* τὸ τρισάγιον.

[*b*] Λαβὶς, Λαβίδα καὶ Κελίαρι.

Example of the good Thief: Remember thy Servant, O Lord, when thou comeſt into thy Kingdom. The Prieſt gave him the Communion, ſaying, *The Servant of God receives the Communion, in the Name of the Father, of the Son, and of the Holy Ghoſt, for the Remiſſion of his Sins. So be it.*

The Holy Sacrament is not carry'd with due Reſpect to the Houſes of the Sick; the conſecrated Elements are in a [*a*] wooden Box, that is kept in a Linen Bag hung up in the Sanctuary of the great Churches, where there is a Lamp burning night and day: this Bag is put behind the Door in ordinary Churches; the Prieſt takes it under his Arm, and goes his way to the ſick Perſon by himſelf.

What remains of the Loaf, off of which the Prieſt has cut the Pieces to be conſecrated, is divided into little Bits, and diſtributed to the Faithful by the name of Holy Bread [*b*]. The Man or Woman that kneads the Bread deſign'd for Conſecration, muſt be pure; that is to ſay, the Man muſt not have known his Wife, nor the Woman her Huſband, the Eve of the Day on which the Bread is made. So much for the Maſs and Communion of the *Greeks*.

CONFESSION. Ἡ Μετάνοια

As to Confeſſion, it was practis'd among them in a very edifying manner before the Decadence of their Church. The Prieſt began with this wholeſom Advice; *The Angel of the Lord is at your elbow, to hear from your own mouth the Confeſſion of your Sins: take good heed how you conceal the leaſt Particular, either out of ſhame, or any other motive.* After Declaration of his Sins, he again exhorted him to hide nothing, to perform Acts of Contrition, enjoin'd him Penance, and gave him Abſolution in theſe terms: *By the*

[*a*] Μαργαρίτι, καὶ τὸ Αρτοφόριον.
[*b*] Ἀντίδωρον quaſi δῶρον θεῖόν τι.

Power

Power which Jeſus Chriſt veſted in his Apoſtles, when he ſaid to them, Whatever ye ſhall bind upon Earth, ſhall be bound in Heaven; by that Power which the Apoſtles communicated to the Biſhops, and which I received of him that gave me the Prieſthood, thou art abſolved from thy Sins by the Father, the Son, and the Holy Ghoſt: So be it. Thou ſhalt receive among the Juſt the Inheritance which is due to thy Works.

At preſent thoſe wretched Papas that do the Function of [*a*] Confeſſors, know not ſo much as the Form of Abſolution: If a Penitent accuſes himſelf of having ſtoln, they firſt aſk him whether from a Native or a *Frank*; if he replies, from a *Frank*, there is no Sin in that, quoth the Papas, provided we ſhare the Spoil. Confeſſion among the modern *Greeks* is in effect no more than the Exaction of the Tax, which the Prieſts have arbitrarily impos'd upon each Sin, with an eye to the Subſtance of the Perſons who confeſs themſelves guilty. The Monks of *Monte Santo* roam all over *Greece*, and *Muſcovy* too, during *Advent* and *Lent*, to ſell their [*b*] Oil; and thoſe Monks viſit Peoples Houſes, to hear Confeſſions (for the Curates ſeldom meddle with that Office) and to give Extreme Unction to Perſons in full health; they anoint the Penitent's Backbone for each Sin that he declares, always taking care to loſe neither their Oil nor their Pains; the leaſt Unction whatſoever coſts a Crown: that which is perform'd for the Sin of the Fleſh, is the deareſt of all; and as this Sin is moſt common, you may judge what the Tax amounts to. Thoſe that apply this Unction moſt regularly, make uſe of ſacred Oil, and pronounce at each lick, the

[*a*] Πνευματικὸς Πατὴρ.

[*b*] Ἔλαιων ἅγιον, quo fideles ad depellendos morbos utebantur. Vid. Vitam S. Pachom. num. 30. & Vitam S. Eutych. n. 47. *It was alſo call'd* Ἔλαιον τῦ ἁγίυ σαυρῦ, *becauſe at bleſſing of it they uſed to throw in a bit of the true Croſs.*

words of the cxxivth Pſalm; *The Snare is broken, and we are delivered* [*a*].

BAPTISM. Τὸ Βάπτισμα. Ἁγιασμήριον *Baptiſtery.*

To continue to deſcribe the Practice of the other Sacraments among the *Greeks*, you will permit me, my Lord, to put you in mind, that among them Baptiſm is perform'd by Immerſion; it is reiterated three times, at each time plunging in the whole Body of the Child, which the Curate holds under the Arms. At the firſt Immerſion he pronounces in his Language a Form of Words, that ſignify, *Such a one——the Servant of God, is baptized in the Name of the Father, now, for ever, and* in Secula Seculorum. At the ſecond Immerſion he ſays, *Such a one——the Servant of God, is baptized in the Name of the Son*, &c. At the third, *In the Name of the Holy Ghoſt*. The [*b*] Godfather anſwers every time, *So be it.* The Parents do not uſually preſent the Child till eight days after its Birth; on the day of its Baptiſm, they take care to warm a quantity of Water, and to throw into it Flowers of a grateful Scent: after the Papas has blown it and bleſs'd it, pouring into it ſome ſacred Oil, with which they anoint the Body of the Child ſo thorowly, that hardly any of the Water can dwell upon it, they throw into a [*c*] Hole that is under the Altar, all that has been uſed in this Ceremony. The *Greeks* ſo firmly believe that ſprinkling of Water on the Head of the Child among us is inſufficient for Baptiſm, that frequently they rebaptize the *Latins* who embrace their Communion.

CONFIRMATION. Τὸ Μύρον τῦ χρίσματος.

After having baptiz'd the Child, and ſaid ſome Prayers, they give it Confirmation: *This is the Seal of the Gift of the Holy Ghoſt*, ſays the Curate, apply-

[*a*] Ἡ παγὶς συνετρίβη, καὶ ἡμεῖς ἐῤῥύσθημεν. Laqueus contritus eſt, & nos liberati ſumus, &c.

[*b*] Ἀνάδοχος. [*c*] Τὸ θαλασσίδιον.

ing

BL

Greek Deacon & Sub-Deacon.

ing the holy Chriſm to its Forehead, Eyes, Noſtrils, Mouth, Ears, Breaſt, Hands, and Feet: they afterwards give it the Communion, tho' oftentimes it throws out half the conſecrated Bread and Wine that is put into its mouth. Seven days after Baptiſm, they carry the Child to Church, to perform Ablution; the Curate repeating the Prayers ſet down in the Ritual, not only waſhes the Child's Shirt, but with a new Spunge, or a neat [*a*] Linen Cloth, cleans its whole Body, and ſends it away with this Form of Words; *Thou haſt now been baptized, enlighten'd with the Heavenly Light, fortify'd with the Sacrament of Confirmation, ſanctify'd and waſh'd, in the Name of the Father, of the Son, and of the Holy Ghoſt.*

The *Greeks* more frequently confer Extreme Unction upon Perſons in Health than upon the Sick, as we juſt now ſaid: uſually they anoint only the Forehead, Cheeks, Chin, and Hands of the Sick, with common Oil that has never been bleſſed; afterwards with the ſame Liquor they dawb all the Rooms in the Houſe, all the while repeating of Prayers, and draw great Croſſes upon the Walls and Doors, while they ſing the xcth Pſalm [*b*]. EXTREME UNCTION. Τὸ Ευχέλαιον.

They do not give Prieſthood [*c*] to Deacons upon account of Holineſs of Life or Proofs of Learning; they rely intirely upon the publick Voice, which is not always ſo ſure a Recommendation, as an exact Search into the Life and Manners, and a due Examination of the Doctrines of the Perſons that offer themſelves. They never now conſult the ancient Canons about the requiſite Age, or about the Interval that ſhould be kept between the ſeveral Orders; the Biſhop confers them all in courſe, in three or four days: in a

[*a*] Τὸ Σάβανον. [*b*] Ο κατοικῶν ἐν βοηθείᾳ τῦ ὑψίστυ. Qui habitat in adjutorio Altiſſimi, &c. [*c*] Ἡ Ιερωσύνη.

word, any Deacon may be admitted Prieſt, tho' but fifteen Years old, provided he have Money, and no avow'd Enemy. The Biſhop puts the queſtion to the Congregation aloud in the Church, whether they think the Deacon there preſent to be worthy of the Prieſthood: if all cry, worthy [*a*], which they generally do, his Conſecration preſently follows: if on the contrary but one oppoſes it, he is incapacitated [*b*] for that bout; he muſt try to appeaſe his Enemy either by Money or Submiſſion. He is generally allow'd a ſecond or a third Preſentation; yet ſome have been known to ruin themſelves in Expences, and never arrive at it. The *Greeks* are very revengeful, and a Family-Quarrel cannot always be made up among them with Money; they are not apt to pardon even Relations.

MARRIAGE. Ὁ Γάμος.

The Ceremonies of Marriage amus'd us agreeably one day at *Mycone*; we accompany'd the Couple to Church with their Godfather and Godmother, they are even permitted to chuſe three or four; and this is done chiefly when the Bride is the eldeſt Daughter of the Family. I have not been able to learn for what reaſon ſhe has the advantage above the reſt of the Family: for a Man that has ten thouſand Crowns, for example, gives five thouſand to his eldeſt Daughter; and though there be a dozen other Children, they have no more than ſhares of the other half.

After the Papas had receiv'd the Company at the Gate of the Church, he aſk'd the Conſent of the Parties, and put upon each of their heads a Garland of Vine-Branches, adorn'd with Ribbands and Laces [*c*]: he afterwards took two Rings that were on the Altar, and put them on their Fingers; to wit, the Gold Ring on the Bridegroom's, and the Silver on

[*a*] Ἄξιος Ἄξιος. [*b*] Ἀνάξιος. [*c*] Τὸ Στεφανώμα.

the

the Bride's; ſaying, *Such a one——the Servant of God, eſpouſeth ſuch a one——in the Name of the Father, of the Son, and of the Holy Ghoſt, now and always, and for evermore. So be it.* He changed the Rings from the Finger of the one to that of the other above thirty times; putting the Bride's upon the Finger of the Bridegroom, he ſaid, *Such a one——the Servant of God, eſpouſes*, &c. Then he again fell to changing the Rings ſeveral times, and left the Gold Ring with the Bridegroom, and the Silver with the Bride. Thus far we had nothing to grumble at; but we thought it very ſtrange, that the Godfather and Godmother ſhould ſpend as much time as the Papas had done, in the ſame ſport: you may gueſs what a fine tedious piece of work 'tis, when there are four Godfathers and as many Godmothers. The two that were concern'd in this Wedding, rais'd the Garlands three or four inches above the heads of the Bride and Bridegroom, and with them went three times in a round, while the Company, Relations, Friends, Neighbours, very civilly gave them Kicks and Cuffs, according to I know not what ridiculous Cuſtom which they have in that Country; there was no body but we that ſpared them, and they imputed our ſo doing to our want of Good-Breeding. After this Dance, the Papas cut little pieces of Bread, which he put into a Porrenger with ſome Wine; he eat of it firſt himſelf, and then gave a Spoonful to the Huſband, and another to the Wife: all the Company taſted of it too; and we ſhould have been counted very rude, had we refus'd it. Thus ended the Eſpouſals: the Prieſt did not ſay Maſs, becauſe the Ceremony was done in the Evening. The ſame day their Relations, Friends, and Neighbours ſent them in Sheep, Calves, Fowls, and Wine; they lived merrily for two months: and ſo they do after Burials, which among the *Greeks* are the greateſt times of Jollity. Theſe

Burials are perform'd in moſt doleful ſort; we were ſurpriz'd at one in the Iſland of *Milo*: the buſineſs paſs'd as follows.

The Wife of one of the principal Men in the City, over againſt whoſe Houſe we lodg'd, expired two days after our Arrival. Scarce had ſhe given up the Ghoſt, before we heard extravagant Cries, which made us inquire what was the matter: they told us according to the ancient *Greek* Cuſtom the publick [*a*] Weepers were doing their Duty over the Body of the Deceas'd. Theſe Women really earn their Money hard, and *Horace* had good reaſon to ſay, that theſe Folks give themſelves more plague and uneaſineſs, than thoſe that mourn naturally. Theſe hireling Grievers ſhriek and beat their Breaſts moſt luſtily, while ſome others of their Gang ſing [*b*] Elegies in praiſe of the dead Perſon: and their Songs are ſo contriv'd, as to ſerve for any Age, Sex, or Quality whatſoever. During this Clutter, they from time to time apoſtrophiz'd the Lady newly defunct: we thought the Scene a very odd one. *Thou art happy*, ſaid they; *thou mayſt now marry ſuch a Man.*——And this Man was ſome old Friend that cenſorious People had talk'd of for the Deceas'd. *We recommend our Kinsfolk to thee*, ſaid one: *Our Service to Gaffer ſuch a one*, ſaid t'other: and a thouſand ſuch Fooleries. After this, they fell again to their crying, ſhedding floods of Tears, in-

[*a*] Μοιρολογίσσαι καὶ Μοιρολόγοι Μοῖρα, Fatum. Præficæ dicuntur mulieres ad lamentandum mortuum conductæ, quæ dant cæteris plangendi modum. *Feſtus.* Ut qui conducti plorant in funere dicunt & faciunt prope plura dolentibus ex animo. Hor. de Arte Poet.

[*b*] Nænia eſt carmen quod in funere laudandi gratia, cantatur ad tibiam. *Feſtus.* Similiter & ſynodali edicto excommunicati ſunt lectores qui in eiſdem (funeribus) muſicas & querulas nugationes edunt, & pro Epitaphio Epithalamium celebrant. Balſamon in Canon. 106. Conc. Carthag.

terrupted

terrupted by Sobs and Sighs, that ſeem'd to come from the bottom of the Heart: they ſcratch their Breaſts; they tear their Hair, they reſolve not to outlive the Deceas'd.

The March of the Funeral began by two young Peaſants, that carry'd each a wooden Croſs, follow'd by a Papas in a white Cope, attended by ſome Papas in Stoles of different colours, their Hair uncomb'd, and but indifferently furniſh'd with Shoes and Stockings: next to theſe went the Body of the Lady uncover'd, dreſs'd after the *Greek* manner in her Wedding-Clothes; the Huſband follow'd the Bier, ſupported by two Perſons of good Conſideration, who endeavour'd with weighty Arguments to keep him from expiring: though by the way it was whiſper'd, that his Wife's Diſeaſe was nothing but Vexation. One of her Daughters, a tall handſom Girl, her Siſters, and ſome She-Relations, march'd in their turn, their Hair diſhevel'd, and leaning on the Arms of their Friends. When their Voices fail'd them, and they knew not what to ſay next, they laid violent hands upon their Locks, which they tugg'd heartily from one ſide to t'other. As Nature cannot long conceal it ſelf, it is eaſy to diſtinguiſh upon theſe occaſions which of them act ſincerely, and which counterfeit. If there is a fine Suit of Clothes in the Town, it is ſure to come out this day [*a*]: the She-Relations and Friends are glad of the opportunity of ſhewing themſelves in all their beſt rigging; whereas among us it is uſual for every body to be in black: but all this does not hinder them from groaning terribly. It muſt be own'd the *Greeks*, both Men and Women, are very tender-hearted: when any body dies in the Neighbourhood, Friends, Enemies, Relations, Neighbours,

[*a*] Spectatum veniunt, veniunt ſpectentur ut ipſæ. Ovid. lib. 1. de Arte Amandi.

Great

Great and Small, think themſelves bound to ſhed Tears; and a Man would be thought a very ſtrange Fellow, that did not pretend at leaſt to weep as well as the reſt.

They do not ſay Maſs for the Dead on the day that the Perſon is bury'd; but the next day they cauſe forty to be ſaid at each Pariſh, at Seven Pence *per* Maſs. When the Proceſſion was come to the Church, the Papas ſaid with a loud Voice the Office for the Dead, while a little Clerk repeated ſome of *David*'s Pſalms at the foot of the Bier: the Office being ended, they diſtributed twelve Loaves, and as many Bottles of Wine, to ſome poor People at the Church-Gate; they gave ten Gazettes, or *Venetian* Pence, to each Papas, a Crown and a half to the Biſhop that accompany'd the Body; the [*a*] Great Vicar, the [*b*] Treaſurer, the [*c*] Archiviſt, who are Papas that poſſeſs the chief Dignities in the Church after the Biſhop, received double what was given to that Prelate. After this Diſtribution, one of the Papas put on the Stomach of the Defunct a piece of broken Potſherd, whereon was graved with the Point of a Knife a Croſs, and the uſual Characters INBI [*d*]. Then they took their leave of the dead Perſon; the Relations, and particularly the Huſband, kiſs'd her mouth; this is an indiſpenſable Duty, tho' ſhe had died of the Plague: her Friends embraced her; her Neighbours ſaluted her, but they ſprinkled no Holy Water after the Interment. They waited upon the Huſband back to his Houſe: at their departure, the Weepers began their noiſe anew, and at night the Relations ſent in the Huſband a good Supper, and came to give him comfort, by debauching with him all night.

[*a*] Οἰκονόμος. [*b*] Σακελλάριος. [*c*] Καρτοφύλαξ.
[*d*] Jeſus *of* Nazareth, *King of the* Jews.

Nine

Nine days afterwards they ſent the [*a*] Colyva to Church; ſo they call a great Baſon full of boil'd Wheat, garniſh'd with blanch'd Almonds, dry'd Raiſins, Pomegranate, [*b*] Seſamum, and ſet round with ſweet-Baſil, or ſome other odoriferous Herbs: the middle is rais'd up like a Sugar-Loaf, top'd with a Noſegay of artificial Flowers which are brought from *Venice*; and round the Rims of the Baſon they lay either Sugar or dry'd Comfits, in the form of a Croſs of *Malta*. This is what the *Greeks* call the Offering [*c*] of the Colyva, eſtabliſh'd among them to put the faithful in mind of the Reſurrection of the Dead, according to Chriſt's own words in St. *John: Verily, verily, I ſay unto you, except a Corn of Wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much Fruit.* The Deſign of ſuch [*d*] Ceremonies cannot be diſcommended, and thoſe that inſtituted them were full of the Holy Scripture: the Comfits and Fruits are added to it, only to make the boil'd Wheat leſs diſagreeable. The Grave-digger carries the Colyva on his head, preceded by a Perſon holding two large Candleſticks of gilt Wood, adorn'd with rounds of very broad Ribband, edg'd with a Lace half a foot deep: this Grave-digger is follow'd by three Perſons, one carries two great Bottles of Wine, another two Baſkets of Fruit, and a third a *Turky*-Carpet, which they ſpread on the Tomb of the Defunct, as a Table-Cloth for the Colyva and Collation.

While this Offering is carrying to the Church, the Papas ſays the Office for the Dead; he then de-

[*a*] Κόλυβα, apud Suid. frumentum coctum, Σῖτος ἑψητὸς.

[*b*] Digitalis Orientalis Seſamum dicta. Inſt. Rei Herb. 165. *The Seed of this Plant gives a good reliſh to the Bread: and is commonly eat by the People of the* Levant.

[*c*] Κόλυβων προσφορὰ. John xii. 24.

[*d*] *For the Inſtitution of the Colyva, ſee* Niceph. Calliſt. Hiſt. Eccleſ. lib. 10. cap. 13.

vours

vours a good ſhare of the Feaſt: they invite the People of Faſhion to partake of their Wine, and what is left is diſtributed among the Poor. When the Offering ſets out from home, the Weepers ſet up their throats again as they did at the Burial: Relations, Friends, Neighbours, make the ſame Grimaces. In recompence for all this Sniveling, each Weeper has but five Loaves, four Pots of Wine, Half a Cheeſe, a Quarter of Mutton, and Fifteen Pence in Money. The Kinsfolk are obliged by the Cuſtom of the Country to weep often over the Tomb; and to ſhew the Exceſs of their Grief, they never ſhift their Clothes in that time; the Huſbands neglect to be ſhaved, and the Widows ſuffer themſelves to be half devour'd with Vermin: in ſome Iſlands they weep inceſſantly in their Houſes. Neither the Widows nor Widowers ſet foot into the Church, nor frequent the Sacraments, during the time of their Mourning: ſometimes the Biſhops and Papas are obliged to conſtrain them to communicate, with Menaces of Excommunication, which the *Greeks* dread more than Fire it ſelf. As to the Ceremonies we have mention'd, they differ in different places; and at *Mycone*, where we winter'd, we ſaw them practis'd as follows.

As ſoon as the Perſon has given up the Ghoſt, they ring one of their Bells; the Relations, Friends, and Weepers, mourn round the Body, which they carry to the Church ſoon afterwards, nay they ſeldom ſtay till 'tis quite cold: they get rid of it as ſoon as they can, without giving themſelves the trouble to inquire whether it died of a lingering Sickneſs, or whether it be only dead in appearance, as Apoplecticks have ſometimes been, and yet recover'd. The Funeral ſtops in the middle of the chief place; where they weep very bitterly, at leaſt in appearance. The Papas ſay the Office of the Dead round the Corps: 'tis then carry'd to the Church, where

it is inhumed after reciting a few Prayers, accompany'd with Tears, Groans, and Sobs, true or counterfeit.

The next day they again ring their Bells: they ſerve up a Colyva in the Houſe, on a Carpet ſpread on the ground; their Friends and Relations place themſelves round it, they weep for two hours, while Maſs for the Dead is ſaying at Church. In the Evening they ſend thither another Colyva, with a Bottle of Wine: all the Kindred and Children of the Defunct that are marry'd, do the like. This is divided among the Papas that recite the Office: each Man eats and drinks his fill, upon condition that he drops a few Tears now and then, for Manners ſake.

The third day in the morning they ſend other Colyvas; and as it is uſual to ſay but one Maſs a day in Church, the Papas take their ſhare, and officiate in their own Chapels. The other days, till the ninth, they ſay Maſſes only; the ninth day they perform the ſame Ceremony as the third.

The fortieth day after the Perſon's Death, and at the end of the third, ſixth, and ninth Months, and the end of the Year, they do the ſame as on the third day; never failing to beſtow a due quantity of Tears. Every year the Heirs ſend the Colyva to the Church, on the day of the Death of their Father and Mother: and it is only then that the Ceremony paſſes without grief.

Every Sunday in the firſt Year after the Perſon's Death, and ſometimes in the ſecond too, they give a great Cake, with Wine, Meat, and Fiſh to ſome poor Man: on *Chriſtmas* Day they do the ſame, ſo that you ſee Quarters of Mutton, Woodcocks, and Bottles of Wine, continually paſſing along the ſtreets. The Papas diſtribute what part of it they think fit among the Poor, and make merry with the reſt: for all theſe Offerings are carry'd from Church to

their

their Houſes. Thus theſe Gentlemen have more than they well know how to conſume; and beſides theſe Perquiſites of the Church, they are loaded with other Preſents. The Heirs, during the firſt Year, give to the Poor night and morning the Portion of Meat, Bread, Wine and Fruit, that the Defunct would have eaten had he lived.

We were preſent at a very different Scene, and one very barbarous, in the ſame Iſland, which happen'd upon occaſion of one of thoſe [*a*] Corpſes, which they fancy come to life again after their Interment. The Man whoſe Story we are going to relate, was a Peaſant of *Mycone*, naturally ill-natur'd and quarrelſom; this is a Circumſtance to be taken notice of in ſuch caſes: he was murder'd in the fields, no body knew how, or by whom. Two days after his being bury'd in a Chapel in the Town, it was nois'd about that he was ſeen to walk in the night with great haſte, that he tumbled about Peoples Goods, put out their Lamps, griped them behind, and a thouſand other monky Tricks. At firſt the Story was receiv'd with Laughter; but the thing was look'd upon to be ſerious, when the better ſort of People began to complain of it; the Papas themſelves gave credit to the Fact, and no doubt had their reaſons for ſo doing; Maſſes muſt be ſaid, to be ſure: but for all this, the Peaſant drove his old trade, and heeded nothing they could do. After divers Meetings of the chief People of the City, of Prieſts and Monks, it was gravely concluded, that 'twas neceſſary, in conſequence of ſome muſty Ceremonial, to wait till nine days after the Interment ſhould be expired.

[*a*] Vroucolacas. Βρυκόλακος, ϰ᾽ Βρυκόλακας, ϰ᾽ Βρυκολάκας. Βρυκόλακας, *a Spectre conſiſting of a dead Body and a Demon. Some think that* Βρυκόλακος *ſignifies a Carcaſs deny'd Chriſtian Burial.* Βρύκος & Βρῦκος, *that naſty ſtinking Slime which ſubſides at the bottom of old Ditches; for* Λάκκος *ſignifies a Ditch.*

On the tenth day they ſaid one Maſs in the Chapel where the Body was laid, in order to drive out the Demon which they imagin'd was got into it. After Maſs, they took up the Body, and got every thing ready for pulling out its Heart. The Butcher of the Town, an old clumſy Fellow, firſt opens the Belly inſtead of the Breaſt: he groped a long while among the Entrails, but could not find what he look'd for; at laſt ſomebody told him he ſhould cut up the Diaphragm. The Heart was pull'd out, to the admiration of all the Spectators. In the mean time, the Corpſe ſtunk ſo abominably, that they were obliged to burn Frankincenſe; but the Smoke mixing with the Exhalations from the Carcaſs, increas'd the Stink, and began to muddle the poor Peoples Pericranies. Their Imagination, ſtruck with the Spectacle before them, grew full of Viſions. It came into their noddles, that a thick Smoke aroſe out of the Body; we durſt not ſay 'twas the Smoke of the Incenſe. They were inceſſantly bawling out *Vroucolacas*, in the Chapel and Place before it: this is the name they give to theſe pretended *Redivivi*. The Noiſe bellow'd through the ſtreets, and it ſeem'd to be a Name invented on purpoſe to rend the Roof of the Chapel. Several there preſent averr'd, that the Wretch's Blood was extremely red: the Butcher ſwore the Body was ſtill warm; whence they concluded, that the Deceas'd was a very ill Man for not being thorowly dead, or in plain terms for ſuffering himſelf to be re-animated by *Old Nick*; which is the notion they have of a *Vroucolacas*. They then roar'd out that Name in a ſtupendous manner. Juſt at this time came in a Flock of People, loudly proteſting they plainly perceiv'd the Body was not grown ſtiff, when it was carry'd from the Fields to Church to be bury'd, and that conſequently it was a true *Vroucolacas*;

colacas; which word was ſtill the Burden of the Song.

I don't doubt they would have ſworn it did not ſtink, had not we been there; ſo mazed were the poor People with this Diſaſter, and ſo infatuated with their Notion of the Dead's being re-animated. As for us who were got as cloſe to the Corpſe as we could, that we might be more exact in our Obſervations, we were almoſt poiſon'd with the intolerable Stink that iſſu'd from it. When they aſk'd us what we thought of this Body, we told them we believ'd it to be very thorowly dead: but as we were willing to cure, or at leaſt not to exaſperate their prejudiced Imaginations, we repreſented to them, that it was no wonder the Butcher ſhould feel a little Warmth when he grop'd among Entrails that were then rotting; that it was no extraordinary thing for it to emit Fumes, ſince Dung turn'd up will do the ſame; that as for the pretended Redneſs of the Blood, it ſtill appear'd by the Butcher's Hands to be nothing but a very ſtinking naſty Smear.

After all our Reaſons, they were of opinion it would be their wiſeſt courſe to burn the dead Man's Heart on the Sea-ſhore: but this Execution did not make him a bit more tractable; he went on with his racket more furiouſly than ever: he was accus'd of beating Folks in the night, breaking down Doors, and even Roofs of Houſes; clattering Windows; tearing Clothes; emptying Bottles and Veſſels. 'Twas the moſt thirſty Devil! I believe he did not ſpare any body but the Conſul in whoſe Houſe we lodg'd. Nothing could be more miſerable than the Condition of this Iſland; all the Inhabitants ſeem'd frighted out of their ſenſes: the wiſeſt among them were ſtricken like the reſt: 'twas an Epidemical Diſeaſe of the Brain, as dangerous and infectious as the Madneſs of Dogs. Whole Families

lies quitted their Houſes, and brought their Tent-Beds from the fartheſt parts of the Town into the publick Place, there to ſpend the night. They were every inſtant complaining of ſome new Inſult; nothing was to be heard but Sighs and Groans at the approach of Night: the better ſort of People retired into the Country.

When the Prepoſſeſſion was ſo general, we thought it our beſt way to hold our tongues. Had we oppos'd it, we had not only been accounted ridiculous Blockheads, but Atheiſts and Infidels. How was it poſſible to ſtand againſt the Madneſs of a whole People? Thoſe that believ'd we doubted the Truth of the Fact, came and upbraided us with our Incredulity, and ſtrove to prove that there were ſuch things as *Vroucolacaſſes*, by Citations out of the [a] *Buckler of Faith*, written by F. *Richard* a Jeſuit Miſſionary. He was a *Latin*, ſay they, and conſequently you ought to give him credit. We ſhould have got nothing by denying the Juſtneſs of the Conſequence: it was as good as a Comedy to us every Morning, to hear the new Follies committed by this Night-Bird; they charged him with being guilty of the moſt abominable Sins.

Some Citizens, that were moſt zealous for the Good of the Publick, fancy'd they had been deficient in the moſt material part of the Ceremony. They were of opinion, that they had been wrong in ſaying Maſs before they had pull'd out the Wretch's Heart: had we taken this Precaution, quoth they, we had bit the Devil, as ſure as a Gun; he would have been hanged before he would ever have come there again: whereas ſaying Maſs firſt, the cunning Dog fled for it a while, and came back again when the Danger was over.

[a] Τάξγα τῆς Ρωμαικῆς φίσιως.

Notwithſtanding theſe wiſe Reflections, they remain'd in as much perplexity as they were the firſt day: they meet night and morning, they debate, they make Proceſſions three days and three nights; they oblige the Papas to faſt; you might ſee them running from Houſe to Houſe, Holy-Water-Bruſh in hand, ſprinkling it all about, and waſhing the doors with it; nay, they pour'd it into the Mouth of the poor *Vroucolacas*.

We ſo often repeated it to the [*a*] Magiſtrates of the Town, that in *Chriſtendom* we ſhould keep the ſtricteſt watch a-nights upon ſuch an occaſion, to obſerve what was done; that at laſt they caught a few Vagabonds, who undoubtedly had a hand in theſe Diſorders: but either they were not the chief Ringleaders, or elſe they were releas'd too ſoon. For two days afterwards, to make themſelves amends for the *Lent* they had kept in Priſon, they fell foul again upon the Wine-Tubs of thoſe who were ſuch Fools as to leave their Houſes empty in the night: ſo that the People were forc'd to betake themſelves again to their Prayers.

One day, as they were hard at this work, after having ſtuck I know not how many naked Swords over the Grave of this Corpſe, which they took up three or four times a day, for any Man's Whim; an *Albaneze* that happen'd to be at *Mycone*, took upon him to ſay with a Voice of Authority, that it was to the laſt degree ridiculous to make uſe of the Swords of Chriſtians in a caſe like this. Can you not conceive, blind as ye are, ſays he, that the Handles of theſe Swords being made like a Croſs, hinders the Devil from coming out of the Body? Why do you not rather take the *Turkiſh* Sabres? The Advice of this Learned Man had no effect: the *Vroucolacas* was incorrigible, and all the Inhabitants were in a ſtrange Conſternation; they knew not now

[*a*] Επιτρόποι.

what

what Saint to call upon, when of a ſudden with one Voice, as if they had given each other the hint, they fell to bawling out all through the City, that it was intolerable to wait any longer; that the only way left, was to burn the *Vroucolacas* intire; that after ſo doing, let the Devil lurk in it if he could; that 'twas better to have recourſe to this Extremity, than to have the Iſland totally deſerted: And indeed whole Families began to pack up, in order to retire to *Syra* or *Tinos*. The Magiſtrates therefore order'd the *Vroucolacas* to be carry'd to the Point of the Iſland *St. George*, where they prepar'd a great Pile with Pitch and Tar, for fear the Wood, as dry as it was, ſhould not burn faſt enough of itſelf. What they had before left of this miſerable Carcaſs was thrown into this Fire, and conſumed preſently: 'twas on the firſt of *January* 1701. We ſaw the Flame as we return'd from *Delos:* it might juſtly be call'd a Bonfire of Joy, ſince after this no more Complaints were heard againſt the *Vroucolacas*; they ſaid that the Devil had now met with his match, and ſome Ballads were made to turn him into Ridicule.

All over the *Archipelago* they are perſuaded, that only the *Greeks* of the *Grecian* Rite have their Carcaſſes re-animated by the Devil: the Inhabitants of the Iſland of *Santorini* are terribly afraid of theſe Bulbeggars. Thoſe of *Mycone*, after their Viſions were clearly diſpers'd, began to be equally apprehenſive of the Proſecutions of the *Turks* and thoſe of the Biſhop of *Tinos*. Not one Papas would be at St. *George* when the Body was burnt, for fear the Biſhop ſhould exact a Sum of Money of them, for taking up and burning a Corpſe without Permiſſion from him. As for the *Turks*, it is certain that at their next Viſit they made the Community of *Mycone* pay dear for their Cruelty to this poor Rogue, who be-

[*a*] Sant-Erini.

came in every reſpect the Abomination and Horror of his Countrymen. After ſuch an Inſtance of Folly, can we refuſe to own that the preſent *Greeks* are no great *Grecians*; and that there is nothing but Ignorance and Superſtition among them?

Whatever their Genius may be, they want Inſtruction, and know nothing but by Tradition, which among them is not always infallible; ſo that it is no wonder they ſhould ſtill continue in their ancient Hereſy concerning the Holy Ghoſt, which, according to moſt of their Doctors, does not proceed from the Son: But which of them troubles himſelf with Theological Diſputes, except a few Monks of *Monte Santo?* Moſt of the Papas whoſe Opinions we aſk'd upon that head, did not ſo much as know the State of the Queſtion. They are much better inform'd as to the Euchariſt, and reply'd boldly, and as it were in paſſion, thinking we doubted their Faith, *He is preſent corporally* [*a*], when we aſk'd them in what manner they believ'd Chriſt to be in the Sacred Hoſt.

As to Purgatory, they know not what to ſay to it; moſt of them imagine that no body ſhall be judg'd till the end of the World: and tho' they do not determine the Place where the Souls of the Dead are kept till the Day of the Reſurrection, they however pray for the Departed, in hopes that the Mercy of God may be moved thereby: nay, there are ſome of them that believe the Pains of Hell not to be eternal; but as they are very indifferent Geographers, they are as much puzzled where to place Hell, as where to place Purgatory.

Our Miſſionaries find it very difficult to recall the *Greeks* to their true Belief, eſpecially in Towns remote from the Sea-Coaſt, where the King's Charities cannot eaſily reach. Their Devotion to Saints, and particularly to the Holy Virgin, wants very little of Idolatry: they carefully burn a Lamp before

[*a*] Σωματικῶς.

her

her Image every Saturday; they are continually calling upon her, and returning her thauks for the good Succeſs of their Affairs: their Promiſe is inviolable, when they give it with either a Kiſs or a Touch of her Image; but then they ſometimes grumble at her, and expoſtulate with her in their Misfortunes: this Breach is preſently made whole again, they return to kiſſing her, they call her, *The All-Holy* [*a*], and at their Deaths leave her either a Vineyard or a Field. Moſt of their Chapels are dedicated to her; the Papas loſe nothing by this; they are, as it were by Birth, Heirs of all the Goods belonging to the Virgin.

Tho' the *Greek* Chapels are not very neat [*b*], they however never fail to perform the Office in them regularly every Sunday and Holiday: this Office is very long, and holds above five or ſix Hours. After the uſual Prayers, they read ſome Paſſages of the Holy Scripture, and even the Lives of the Saints in vulgar *Greek*; we were aſſured that there are many apocryphal Facts in thoſe Hiſtories: all this while they lean on a ſort of [*c*] Crutches, which all their Churches are well furniſh'd with; it would be impoſſible for a Man to keep ſo long upon his Legs, without this help. The Office begins very early in the Morning, according to the Cuſtom of the Primitive Chriſtians; and beſides, the *Greeks* may pray more free from Interruption, while the *Turks* are aſleep: they come therefore to Church two hours after midnight, and carry Victuals and Drink with them.

Their Country-Feſtivals are great Days among them; the Eve of thoſe Days is ſpent in Dancing, Singing, and Feaſting: Vollies of Muſket-ſhot

[*a*] Παναγία. [*b*] Συναξαριὸν. Βιοὶ ἁγιων. *Venet.* 1621. Θησαυρὸς, Damaſceni Theſſalonicenſis. *Venet.* 1618. Ὁ Νεὸς Θησαυρὸς. *Venet.* 1621. [*c*] Διχανίκι.

make a great noiſe all over the Iſlands of the *Archipelago*; he that makes the greateſt bouncing, is reckon'd the braveſt Man. The Day of the Feſtival is ſet apart for the ſame Diverſions, provided they pay ſomething to the *Turkiſh* Officer for liberty of Merry-making: they themſelves will join with them, but they do it eſpecially in the night-time, for fear of being cenſured. The handſomeſt Women never fail to be there; and nothing is ſo little thought of, as the Saint they are celebrating: inſtead of invoking him, they [*a*] eat Fritters fry'd in Oil; ſometimes, inſtead of a Bean, they mix with them a [*b*] Parat, and he whoſe ſhare it falls to, is King of the Feaſt. We may ſwear they don't forget drinking and joking: their way of dancing is very ſingular, and has no variety: the Dancers generally hold by one another's Handkerchiefs; the Man cuts a thouſand Capers, while the Woman hardly ſo much as ſtirs. The higheſt of theſe Feſtivals [*c*] are thoſe of St. *Michael*, St. *Andrew*, St. *Nicholas*, St. *George*, and the Forty Martyrs. Formerly they uſed to recite the Panegyrick of the Saint whoſe Memory they honour'd, but that Practice is now diſcontinu'd in the Iſlands of the *Archipelago*. He that is at the charge of the Feaſt, only gives a few poor People ſomething to eat; and this is an Imitation of the [*d*] Banquets of the primitive Chriſtians, which [*e*] St. *Peter*, [*f*] St. *Paul*, and [*g*] St. *Jude*, found great fault with. What would thoſe Holy Apoſtles ſay to ſome Rogueries now committed by the Curates? On *Twelfth-day*, for inſtance, and at *Eaſter*, upon pretence of giving little [*b*] Wax-Candles to the Chil-

[*a*] Τηγανισμός. [*b*] *A ſmall ſilver Coin.*
[*c*] Πανήγυρις *Publick Feaſt.*
[*d*] Αγάπη, Αγάπαι, *Feaſts that were kept in the Churches, for promotion of Charity.* [*e*] 2 Epiſt. ii. 13.
[*f*] 1 Epiſt. ad Corinth. ch. xi. 21, 22.
[*g*] Epiſt. ver. 12. [*b*] Πολυκηρίων.

dren

dren *gratis*, they dearly ſell thoſe which they diſtribute among the grown People; like ſom Quacks, who aſk nothing for the Viſits they pay to the Sick, but who make themſelves hearty amends in their Demands for their Phyſick. In moſt Villages, on the firſt Sunday in *Lent*, every Family carries a [*a*] four-corner'd Loaf, each Corner, as alſo the middle of the Loaf, mark'd with the Name of Jeſus Chriſt: the Papas bleſſes it, and diſtributes the Corners to four Perſons of the Family, whether Maſters or Servants; the middle is given to ſome fifth Perſon, that happens to be there by chance: and theſe five give to the Curate twelve or fifteen Pence in all, upon his aſſuring them that this Bread has more Virtue in it than the common Holy Bread. Laſtly, the Curate receives the moſt zealous of his Pariſhioners at the Church-Door, with a Glaſs of Brandy in his hand; being very certain, that this Glaſs will procure him a Jug of Wine, and a Hollow Bit. Many ſuch Abuſes as theſe were committed among us, before the Eſtabliſhment of Seminaries: we are to look upon thoſe Houſes as ſo many Nurſeries of True Shepherds and Holy Prieſts; but we dare not hope, that ſo wholeſom a Remedy will yet this long while be uſed in the *Greek* Church. The Convents of *Monte Santo*, tho' regular in appearance, breed up the moſt dangerous Trickſters, inſtead of Apoſtolical Teachers, that might reſtore their Eccleſiaſtical Diſcipline. I have the Honour to be with the profoundeſt Reſpect, *&c.*

[*a*] Τομισφράγιδες.

LETTER IV.

To Monſeigneur the Count de Ponchartrain, *Secretary of State*, &c.

Deſcription of the Iſlands of Argentiere, Milo, Siphanto, *and* Serpho.

MY LORD,

IT is ſo dangerous going from *Candia* to the Iſles of the *Archipelago*, on board the Shipping of the Country, that we durſt not attempt it: the Paſſage is a hundred miles, and theſe Veſſels or [*a*] Boats, not above fifteen foot long, are preſently overſet with a ſudden Guſt of the North Wind. Beſides there is no ſheltring-place on the way, which is a grievous misfortune at Sea, when a Tempeſt threatens. We therefore reſolv'd to wait for a *French* Bark: by good luck there was at *Canea* one of thoſe which your Lordſhip has forbid pickeering from Iſland to Iſland for Plunder. I promis'd the Maſter not to inform againſt him, and ſo he convey'd us to *Argentiere*, the firſt of *Auguſt*.

ΚΙΜΩΛΟΣ. This Iſland, by the *Greeks* call'd *Chimoli* [*b*], took the name of *Argentiere* at the time when the Silver Mines were firſt diſcover'd there: there are ſtill to be ſeen the Work-houſes and Furnaces where they uſed to prepare this Metal; but at preſent they dare not meddle with this ſort of work without leave of the *Turks*, who under

[*a*] Καΐκη, Caique. [*b*] Strab. Rer. Geog. lib. 10. Κιμωλι, *in vulgar* Greek Cimolus. Plin. Hiſt. Nat. lib. 4. cap. 12. Argentaria Italor. L'Argentiere.

pretext

pretext that the Inhabitants of the Iſland reap'd great Advantages therefrom, would be ſure to load them with Impoſts. The Inhabitants are of opinion, that the principal Mines are towards the *Poloni* ſide, a ſmall Part of the Iſland *Milo*. Theſe Iſlands are not above a mile aſunder from Cape to Cape, as the Geographers phraſe it; but the Paſſage is twice as much. The Port of *Argentiere* is not large, nor has it depth enough for Ships of Burden; which therefore ſtop at the Road of the [*a*] South-Eaſt, under covert of the Iſle of *Polino*, call'd *Burnt-Iſland* by the *Franks*.

Pliny writes [*b*], that *Cimolus* was anciently call'd the *Iſland of Vipers:* the Breed of them muſt be now extinct, for the People aſſur'd us they never ſaw any of thoſe venomous Creatures. *Pinetus*, *Pliny*'s Tranſlator, and ſome other modern Geographers, thought this was the Iſle of *Sicandro:* for my particular, I take *Sicandro* to be an imaginary Iſland; I'm ſure we could get no tidings of it in the *Archipelago*.

There's but a ſingle Village in *Argentiere*, and that a very poor one: the Iſland, which is parch'd up and full of barren Mountains, is but eighteen miles about. They ſow no Barley nor Cotton but round this Village: they drink Wine of *Milo* and Rain-Water, for they have no Fountain in the whole Country, only a few ſorry Wells. The Vines yield no Grapes but for eating: all the Olive-Trees were cut down by the *Venetians*, when they had war with the *Turks*. In fine, this Iſland is become wretchedly poor ever ſince the King put down the *French* Corſairs in the *Levant*. *Argentiere* uſed to be the place of their Rendevouz, where they ſpent in horrible Debaucheries the Booty they took from the *Turks*; to the great advantage of the Ladies, who are none of the coyeſt nor uglieſt: this is the moſt

[*a*] Siroc. [*b*] Cimolus quæ Echinuſa. Plin. ibid.

dangerous

dangerous Rock to ſplit upon, in all the *Archipelago*; but he muſt be a mere Ignoramus that can't avoid it.

The whole Trade of the Iſland conſiſts of this Sort of rough Gallantry, ſuitable enough to Sailors who have none of the niceſt Stomachs: the Women have no other Employment but making Love and Cotton Stockings. Theſe Stockings are none of the neateſt, though they ſupply the neighbouring Iſles with 'em. The Men uſe the Sea, and in time grow to be very good Pilots. As for religion, they are not overburdened with it here, any more than in the other Iſles of the *Archipelago*; where they are thoroughly ignorant and illiterate, conſequently very ſorry Chriſtians, I may ſay, downright Villains. The People of *Argentiere* are almoſt all of the *Greek* Communion, and are ſtill in Poſſeſſion of a Score of ſmall Bells in their Chapels; a notable Privilege, conſidering the Government they live under! The *Latins* here are very few in Number, and there's ne'er a Barrel the better Herring between them and the *Greeks*. The The *Latin* Church is ſupplied by a Vicar of the Biſhop of *Milo*, to which *Argentiere* is a Sort of Suburb. Juſtice is adminiſtered here by a Judge Itinerant, who is the only *Muſſulman* of the whole Iſland: he is moſt commonly without either Man or Maid-Servant, and dares not talk big, for fear the Inhabitants ſhould ſend him packing on board ſome Corſair of *Malta*.

Argentiere is never mentioned in ancient Hiſtory: it is an Iſland that always followed the Fate of *Milo*. In the Overthrow of the *Greek* Empire by the *Latins*, *Marco Sanudo* a *Venetian* [*a*] Nobleman annexed it to the Dutchy of *Naxia*, together with ſome other Iſlands adjoining; it was afterwards involved in the Conqueſt of the *Archipelago* by *Barbaroſſa*.

[*a*] Hiſtory of the Dukes of the *Archipelago*.

As

As poor a place as *Argentiere* is, it pays the *Turks* 1000 Crowns for the [*a*] Capitation and [*b*] Land-Tax, which conſiſts in the fifth part of all Commodities: beſides theſe Duties, the Inhabitants preſent the Collectors with 3 or 400 Crowns.

There are but two things in this Iſland which concern Natural Hiſtory; the *Terra Cimolia*, and the Vegetables: as for the Silver Mines, they are no more to be thought of.

The [*c*] *Terra Cimolia*, ſo highly eſteemed by the Ancients, is a white Chalk, very heavy, without any taſte, abounding with a ſmall Grit that ſets one's Teeth on edge: this Chalk is eaſily crumbled, but it does not ferment, nor has the leaſt Effervеſcence when 'tis put in Water; it only melts away, and turns to a Glue: its Solution, which is greyiſh, makes no Alteration in the Tincture of *Turn-ſole*, nor is it in the leaſt affected by Oil of Tartar. Spirit of Salt ſtrewed on the *Terra Cimolia* ferments cold, as do all ſtony Subſtances: which makes me believe, that this ſort of Chalk is the ſame with that which is found about *Paris*, only the former is more fat and ſoapy; and accordingly it is uſed in waſhing of Linen, to ſave the Expence of Soap, but it does not waſh near ſo white. I fancy any ſort of Chalk would do as well; only care muſt be taken in this of *Argentiere* to ſeparate the Grit, which would tear the Linen. To conclude, theſe Iſlanders make no other Lye to waſh with; and this has been a very old Cuſtom here, ſince [*d*] *Pliny* declares they made uſe of it in cleanſing of Stuffs.

As for the Medicinal Virtues of the *Terra Cimolia*, the Ancients employed it in diſcuſſing of Tumours: the

[*a*] Κεφαλαίον, Carath. [*b*] Decatie, αἱ Δεκάται, Decimæ. [*c*] Ἡ γῆ Κιμωλία. Strab. Rer. Geog. lib. 10. Cretæ plura genera; ex iis Cimoliæ duo ad medicos pertinentia, candidum, & ad purpuriſſum inclinans. Plin. Hiſt, Nat, lib. 35. cap. 17. [*d*] Ibid.

the Moderns would do better, in the room of it, to ſubſtitute Potters Earth rather than Cutlers. *Ovid*, ſpeaking of *Cimolus* [*a*], very truly ſays it was a very clayey Country; it is almoſt all over white with it: we found none inclining to red; perhaps the other ſort of *Cimolia*, mentioned by *Pliny*, lies deeper.

As for Vegetables, they were all burnt up when we arrived at *Argentiere*: 'tis the ſame in the other Iſlands, towards the End of *July*; the annual Plants are all gone; there's no knowing 'em but by their Skeletons, as one may ſay, or by their Seeds ſhed on the Ground, and which grow up after the firſt Rains of the Autumn.

Being incumbred with our Baggage, and repoſing no great Confidence in the People of the Place, we went over to the Iſland of *Milo* in leſs than half an Hour, on the ſecond of *Auguſt*, in the ordinary Ferry which goes and comes every day from one Iſland to the other. *Strabo* places *Milo* 24 Miles off Cape *Skilli* in the *Morea*, and almoſt the ſame Diſtance from Cape *Spada* in *Candia* [*b*]. A hundred Miles between theſe two Iſlands is the general Computation. *Milo* is a fine Iſland, almoſt [*c*] round, about ſixty Miles in Compaſs, well cultivated; and its Haven, which is one of the beſt and largeſt of the *Mediterranean*, ſerves as a Retreat for all Shipping that uſe the *Levant*; for it is ſituated at the Entrance of the *Archipelago*, which was known to the Ancients by the Name of the *Egean Sea*.

This Iſland, though ſmall, was very [*d*] conſiderable in the Time that *Greece* flouriſhed. *Milo*, ſays *Thucydides*, enjoyed a perfect Liberty 700 Years before the famous War of *Peloponneſus*, which he gives ſo exact a Deſcription of: a War wherein not only

[*a*] Cretoſaque rura Cimoli. Metam. lib. 7. [*b*] ΜΗΛΟΣ. Strab. Rer. Geog. lib. 10. Melos. Plin. Hiſt. Nat. lib. 4. cap. 12. Milo, or Le Milo. [*c*] Hæc inſularum omnium rotundiſſima. Plin. ibid. [*d*] Ἡ Μῆλος ἀξιολογωτέρα τῶτων. Strab. ibid.

B L

PORT of the Island MILO (anciently MELOS) Survey'd from ye top of ye Mountain call'd St Elijah. wth ye Profils of all ye neighbouring Islands.

only *Greece* was concerned, but all the neighbour-Iſlands and principal Towns of the *Aſiatick* Coaſt. In this hurly-burly, the [*a*] *Miliotes*, notwithſtanding ſtrong Court was made to 'em by the *Athenians*, reſolved to ſtick to a Neutrality: peradventure, becauſe they were deſcended of the *Lacedemonians*, according to [*b*] *Thucydides* and [*c*] *Conon*; though *Stephens* the Geographer makes *Milo* a Colony of *Phenicians*. [*d*] *Nicias* the *Athenian* General came to *Milo* with a Fleet of 60 Sail, and 2000 Soldiers on board, who landed, and laid the whole Country waſte: yet [*e*] was he fain to raiſe the Siege of the Town, which, according to [*f*] *Syncellus*, is as ancient as *Minos* the Son of *Europa*. Some Years afterwards the *Athenians* made another Deſcent with 3000 Men, commanded by [*g*] *Cleomedes* and *Tiſias*; who after a tedious Conference with the Chiefs of the Iſle, blocked up the Town: but the *Miliotes* ruined their Works. At length *Philocrates* bringing a freſh Reinforcement from *Athens*, they ſurrendred at diſcretion; and then happened that mighty Maſſacre, ſpoken of by *Strabo*, *Diodorus Siculus*, and *Thucydides*. The *Athenians*, by advice of [*b*] *Alcibiades*, put to death all the Inhabitants of *Milo*, except the Women and Children, [*i*] which were carried away Slaves into *Attica*. Five hundred Perſons of the ſame Country were brought over to ſettle a Colony in the Iſland: mean while, [*k*] *Lyſander* the *Lacedæmonian* General having obliged *Athens* itſelf in its turn to ſurrender at diſcretion, the Remainder of the *Miliotes* were reſtored into the Iſland, and the Colony of *Athenians* ſent back again.

Milo afterwards underwent the ſame Fate with the other Iſlands of the *Archipelago*, that is to ſay,

[*a*] Thucyd. l. 2. [*b*] Lib. 5. [*c*] Narrat. 36. [*d*] Thucyd. l. 3. [*e*] Diod. Sicul. Biblioth. Hiſt. lib. 12. [*f*] Georg. Syncel. Annal. [*g*] Thucyd. l. 5. [*h*] Plutarch. in Alcibiad. [*i*] Thucyd. ibid. [*k*] Plutarch. in Lyſand.

it fell under the Yoke of the *Romans*, and then under the *Greek* Emperors. *Marco Sanudo* [*a*], firſt Duke of the *Archipelago*, joined this Iſland to the Dutchy of *Naxia* in the Reign of *Henry* of *Flanders*, Brother to the Emperor *Baldwin*. It was diſmembered from this Dutchy by *John Sanudo*, the ſixth [*b*] Duke of the *Archipelago*, who yielded it up to Prince *Marco* his Brother, who gave it for a Dowry with his Daughter *Florentia* to *Francis Criſpo*. This *Criſpo*, who was deſcended of the ancient *Greek* Emperors, found means to re-unite *Milo* to the Dutchy of *Naxia*, by procuring *Nicholas Carcerio*, the ninth Duke thereof, to be aſſaſſinated: whereby *Criſpo* became the tenth Sovereign of the Dutchy of the *Archipelago*. This Iſland, and moſt of the others of this Dutchy, were reduced by *Barbaroſſa* to the Obedience of *Soly-man* II.

We have ſeen in our Days a *Miliote*, whoſe Name was *Capſi*, ſet himſelf up for King of *Milo*: he wanted neither Courage nor Talents for governing; but he was ſo indiſcreet, as to deſcend from his Throne, and without his Guards to pay a Viſit to a *Turkiſh* Captain of a Ship, who was come to make him ſome advantageous Propoſitions from the Grand Viſier, to whom this new Sovereign had given ſome Trouble: ſoon as *Capſi* was on board, they hoiſted Sail, and carried the Wretch away to *Conſtantinople*; where, after a Reign of three Years, he was hanged at the Door of the [*c*] Priſon for Slaves. Not ſo imprudent were the ancient Inhabitants of *Milo*, mentioned by *Plutarch* [*d*]: they having planted a Colony at *Cryaſſa*, a Town of *Caria*, cauſed their Wives to conceal each a Dagger in her Boſom, with which they very ſeaſonably murdered the Inhabitants of the Town,

[*a*] Sanut. lib. 1. part. 4. cap. 7. 1207. [*b*] *Hiſtory of the Dukes of the* Archipelago. [*c*] Il Bagno, [*d*] De Virtutibus Mulierum.

Town, who deſigned to have done as much by them, and to that end had invited 'em to a Banquet.

We landed at a Place called *Polonia*, on account, I ſuppoſe, of ſome ancient Temple of *Apollo*: here we were fain to tarry till Noon, before we could get Horſes; for it is five Miles from *Poloni* to the Town, which is called after the Name of the Iſland, according to the old Cuſtom of *Greece*, noted by *Galen* [*a*]. After travelling more than half-way amidſt Hills and barren Fields, you come into a very pleaſant Plain, which extends itſelf as far as the Town of *Milo*. This Town contains near 5000 Souls, and is prettily built, but abominable naſty; for when they make an Erection of a Houſe, they begin with the Hogſty, beneath an Arch even with the Ground, or a little lower, and always fronting the Street: in a word, it is the Jakes of the whole Houſe. The Ordure that gathers there, joined to the Salt-marſhes on the Sea-ſide, the mineral Exhalations of the Iſland, the Scarcity of good Water, ſo infect the Air, that it breeds very dangerous Diſtempers. The Houſes of this Town are far beyond thoſe of *Candia*; the former being two Stories terrace-wiſe, the Maſonry well performed, the Material an uncommon ſort of Stone, like a Pumice, but hard, blackiſh, light of Weight, not ſuſceptible of Impreſſions of the Air, and very fit for ſharpning all Sorts of Iron Tackle. 'Tis not likely *Theophraſtus* and *Pliny* meant this Sort of Stone [*b*], when they ſaid the beſt Pumice-Stones were found in this Iſland; for the Ancients uſed it to ſoften the Skin, and make it look ſleek. It is certain, the common Pumices are much fitter for this Purpoſe, but thoſe of *Milo* did not ſeem to us to have a finer Contexture than thoſe which are on the Shores of all the *Grecian* Iſlands; they come

[*a*] De Simp. Medicam. Facult. lib. 9. §. 11. [*b*] De Lapidib. Hiſt. Nat. lib. 36. cap. 21. An Alcyonium durum Imper. cujus textura ad pumicem accedit?

come all out of the ſame Quarry, as hereafter we ſhall ſee. The Terraces at *Milo* are made juſt as thoſe of the other Towns of the *Archipelago*; that is to ſay, a Lay of Earth well beaten up, which ſplitting, lets in the firſt Rain-Water through a thouſand Chaps; but it becomes ſtronger and firmer, as it imbibes the Water, and its Crevices cloſe up very leiſurely.

The *French* Capuchins are well lodged in this Iſland, at the Entrance into the Town on the right Hand coming from the Port: ſome Years ago their Convent was demoliſhed by the *Turks*, under pretence that they concealed the Plunder made by the Rovers; the Houſe is rebuilt, and the new Church is very pretty, conſidering the place: the King contributed 1000 Crowns towards this Building; the *French* Merchants, the Captains of Ships, and the very Corſairs, beſtowed their Benefactions according to their reſpective Abilities, the Capuchins themſelves being every where very poor. In the *Levant* they lay out what they can ſpare towards the Maintenance of poor Chriſtian Families, nor do they omit any Opportunity of relieving or delivering of captive Slaves. One of the two Fathers that are in the Convent of *Milo*, keeps a School for *Greek*, the other for *Italian*: they have in their Garden an antique Figure without a Head, and in other reſpects much maimed; 'tis thought to have been a Statue of *Pandora*, what is left of it is very curious. I rather took it to be a *Diana* [*a*], ſuch as we ſee her repreſented on ſome Medals of *Domitian*, *Trajan*, *Marcus Aurelius*, *Commodus*, and others.

The *Miliotes* are good Sailors; being much uſed to the *Archipelago*, they ſerve as Pilots to moſt Ships trading thither from abroad. When the *French* Corſairs were Maſters of the Sea in the *Levant*, this Iſland abounded with all manner of Accommodations:

[*a*] ΑΡΤΕΜΙΣ ΠΟΛΥΜΑΣΤΟΣ, Diana *with many Paps.*

Women of MILO.

tions: they ſtill have in their Mouths the Atchievements and heroic Actions of Meſſieurs *Beneville Temericourt*, Chevalier *d'Hoquincour*, *Hugh Cruvelier*, and others, who uſed to bring in their Prizes thither, as the principal Fair of the *Archipelago*: Merchandize uſed to ſell cheap, the Burghers retailed them again with good Advantage, and the Ships Crews made Conſumption of the Product of the Country.

The Ladies likewiſe made no ill hand of it: they are as arrant Coquettes as at *Argentiere*: they all make uſe of the Powder of a Sea-Plant to beautify themſelves [*a*]; it gives a Ruddineſs to their Cheeks, but it ſoon goes off, and ſpoils the Complexion, as well as deſtroys the upper Skin. The Ladies of both Iſlands follow the ſame Dreſs; it is a very diſadvantageous one to the Fair Sex, and muſt needs look very odd in the Eyes of all Foreigners: it utterly miſ-ſhapes them, and repreſents the prettieſt of 'em with monſtrous mill-poſt Legs, fit for nothing but to be painted on Skreens or Fans.

In *Milo* there are none but *Greeks*, except the [*b*] Judge, and he's a *Turk*. The [*c*] Wayvod is uſually a *Greek*, who not only levies the Land-Tax, but alſo has power of chaſtiſing Offenders, and inflicting the Baſtinade, in like manner as the Aga of the Janizaries in the Towns of *Turky*. In the Year 1700, the Land-Tax amounted to 5000 Crowns, and the like Sum was paid to *Mezomorto*, the Captain-Baſhaw, for the Capitation. Every Year they chuſe three Conſuls at *Milo*; they are called *Epitropi* [*d*], and thoſe who go out, *Primati* or *Vechiardi*, that is, ancient Conſuls. The Conſuls for the Time being have the Management of the City-Rents, accruing from the Cuſtoms, the Salt-pits and Mill-ſtones: the whole is farmed out at no more than 1000 Crowns a Year.

[*a*] Alcyonium durum Imper. [*b*] Cadi. [*c*] *He who levies the Tax.* [*d*] Επίτροπος, Adminiſtrator, Intendant.

The Cuſtoms are 3 *per Cent.* on all Sorts of Wares. The Hand-Mills made here are very neat, and the Stone excellent: they are exported to *Conſtantinople*, *Egypt*, the *Morea*, *Zant*, *Cephalonia*, and even *Ancone*. *Mylos* [*a*] in *Greek* ſignifies a Mill; 'tis ſaid the Iſland borrowed its Name from the great Trade it drove in theſe Mills, but it is much more likely, that it has preſerved its ancient Name of *Melos*, [now *Milo*] which *Feſtus* derives from a *Phenician* Captain called *Melos*.

As for Salt, it cannot be ſaid to be ſold here; for the ordinary [*b*] Meaſure, which weighs [*c*] 66 Pounds *French*, is to be had for ſeven Pence. The Salt-pits are two Miles from the Town: in Winter the Sea-water fills the Ciſterns with it, and in the great Heats the Salt cryſtallizes therein.

The Conſuls have the Nomination of all the Officers to collect the Capitation in the Town: each Head is rated at five Crowns; they then pay over this Money to the Captain-Baſhaw's Order. The *Turks* are continually griping theſe poor *Greeks*: for example, when we were there, they would take Sequins at no more than two Crowns, whereas they are worth ſeven Livres ten Sols; another Year they will be paid in ſuch Goods of the Country, as are like to produce moſt Gain, ſuch as Silk and ſpun Cotton: more than that, you muſt make 'em large Preſents, if you would avoid being put in Irons or baſtinado'd. The *Turks* are more inſolent than ever in the Iſlands, ſince the diſappearing of the *French* Corſairs, ſo that the *Greeks* are at a loſs what to wiſh: the Corſairs kept the *Turks* in awe, and eat up the Profit of their Captures in the Country; but then they were ſometimes none of the eaſieſt Gueſts to be dealt with.

Suits in Law come firſt before the Conſuls and Primati; from whom an Appeal lies to the Cadi, if the Party

[*a*] Μύλος. [*b*] Κίλο. [*c*] 220 Oques.

Party pleaſes: but the Conſuls, who aſſiſt at the Cadi's giving Judgment, will not only threaten to turn him out of the Iſland, but often actually do ſo, if he does not do juſtice. The Grand Cadi of *Scio* has the Right of ſending another: the new Cadi is treated for three Days by the Officers of the Town, who aſſign him a Lodging, he paying the Rent. He has 10 *per Cent.* out of the Effects that are litigated; ſometimes he takes Silver on one Side, and Gold of t'other: and the bigger Sum determines his Decree. If, as it ſometimes happens, he's an honeſt Man, he orders immediate Payment in Money or Merchandize; if the Debtor has no Effects, he's undone, unleſs he craves time to make Satisfaction; if he denies the Debt, his Oath is taken, and he exempted from farther Proſecution: a Papas is ſent for, to be preſent at his ſwearing by the Goſpel; or if he has no mind to ſtay till the Papas comes, he ſwears him by the Alcoran.

There are two Biſhops in this Iſland, the one a *Greek*, the other a *Latin*; this laſt has but one Prieſt for his whole Body of Clergy, though he be Biſhop of *Milo*, *Argentiere*, and *Siphanto*, where he keeps only ſimple Vicars: the See was vacant in 1700, and 'twas thought the Pope would have none but an Apoſtolical Vicar there, in regard the Church of *Milo* is not endowed with above 150 Crowns Rent; formerly it had 500, but the Grand Signior, after the War of *Candia*, having cauſed the Iſlands to be viſited, and the Titles of thoſe who were poſſeſſed thereof examined, the *Latin* Biſhop of *Milo*, who under leave of the *Venetians* enjoyed *Burnt-Iſland*, was found to be without Title: whereupon this Iſland, which adjoins to *Argentiere*, was put to ſale by Auction, and ſold for 500 Crowns. The laſt Biſhop died ſo neceſſitous, that he had pawned the Chalice, Mitre, and all the Ornaments of his Church: he had ſtarved to death, had not the King allowed him a

Penſion. The Epiſcopal Church is intitled, St. *Coſmus*, and St. *Damianus*; it was heretofore a *Greek* Chapel, ſold to the *Latins*: the Biſhop's Lodge, which is exactly oppoſite, is very handſom. This Biſhop has no Conteſt with the *Greek* Biſhop about their Income, though M. *Thevenot* affirms the contrary: perhaps the Occaſion of their Difference is ceaſed.

The *Greek* Biſhop is rich. We ſaw him not; he was gone to *Conſtantinople* to be confirmed by the Patriarch, who had appointed a new one with deſign to extort Money from the old one.

The principal Church of *Milo* is our Lady of the Port, Παναγια Πορτιανη.

The othersare St. *Normantinus*, a Hermit of Mount *Sinai*. The *Greeks* call this Saint Καεγαλώδος, as who ſhould ſay, a Saint that is invoked in caſes of Leproſy; Καεγ ſignifies *Black*, and Δώδος a *Leper*.

The Grand St. *George*, Ἅγίος Γεωργίος μεγάλος.
St. *George the Hermit*, Ἅγίος Γεωργίος μονοναστιώτης.
The *Anunciade* near the Square, Εὐαγγελίστρα.
St. *Anthony* near the Caſtle, Ἅγίος Αντωνίος.
St. *Demetrius* in the ſame Quarter, Ἅγίος Δημητρίος.
St. *Michael the Archangel*, Ἅγίος Ταξίαρχης.
St. *John Baptiſt*, Ἅγίος Ιωάννης Πρόδρομος.
The *Grand* St. *Nicholas*, Ἅγίος Νικολάος μεγάλος.
The *Little* St. *Nicolas*, Ἅγίος Νικολάος μικρὸς.
The *Holy Ghoſt*, Ἅγίον Πνεύμα.
St. *Athanaſius*, Ἅγίος Αθανασίος.
St. *Spiridion*, Ἅγίος Σπυρίδων.
Our Lady, Παναγία Κυρία.
The *Forty Saints*, Ἅγίοι Σαράντα.
St. *Polycarpus*, Ἅγίος Πολύκαρπος.
St. *Eleutherius*, Ἅγίος Ἐλεύθερος.

Theſe Churches are ſo many Pariſhes, and each hath its Papas. Next to the Biſhop, the [*a*] Eco-

[*a*] Ὀικονόμος.

nomus is the firſt Dignity Eccleſiaſtick; he walks on the right hand of that Prelate, whoſe Subſtitute or Vicar he is. The [*a*] Treaſurer walks on the left: the [*b*] Archiviſt or Record-keeper comes next; all his Places are in the Biſhop's diſpoſal: more than this, he has thirty Prieſts under him.

Beſides the Chapels, which are very numerous in this Iſland, there are thirteen Monaſteries: to wit,

Our Lady of the Caſtle, Παναγία Καστιανή, two miles from the Town, Eaſtward.

St. *Helen*, towards the North, a mile from the Town, Ἁγία Ἑλένη.

Our Lady of the Veil, on a little Hill, Eaſtward, a mile and a half from the Town, Παναγία Ἀεμενη.

St. *Michael the Archangel*, depending on the Convent of the ſame Name, which is in the Iſle of *Serpho*, Ἅγιος Ταξίαρχης.

The *Monaſtery of Chriſt*, dependent on the Convent of St. *John de Patino* or *Patmos*, Ὁ Χριστὸς.

St. *Saba*, belonging to the Patriarch of *Jeruſalem*, Ἁγία Σάβα.

St. *John de Fer*, ſituated below the Mountain of St. *Elijah*, Ἅγιος Σιδερο-Ιωάννης.

Our Lady of the Mount, Eaſtward, four miles from the Town, Παναγία Βουνάδο.

Our Admirable Lady, four miles off in like manner, Παναγία Θεοφανή.

Our Lady of the Garden, Παναγία Κήπο.

St. *Elijah* near *Caſtro*, on a Hill over againſt the grand Mountain of St. *Elijah*, on the top whereof is a Solitude, where there is but one Caloyer; Ἅγιος Ἠλίας.

St. *George the Bald*, on a Hill near St. *Elijah*, in ſight of the Port, Ἅγιος Γεωργίος Καπῦλης.

[*a*] Σακελλάριος. [*b*] Καρτοφύλαξ.

St. *Marine*, a Convent below St. *Elijah*, Ἁγία Μαρίνη.

This is the faireſt Monaſtery in all the Iſland: they drink admirable Wine, not at all inferior to that of *Candia*. There are more Olive-Trees hereabouts, than any where elſe throughout *Milo*. The Spring that waters the Gardens of this Convent is very beautiful, and runs down into a huge Well. The Orange and Cedar-Trees would be perfectly fine, did they but know how to manage them. The Neighbourhood of the Houſe is pleaſant, cover'd with Maſtick and Arbute-Trees, which are elſewhere very ſcarce; for they burn nothing in this Iſland but Under-Wood, and for fifteen or twenty Pence, they buy an Aſs-load of it.

As for what concerns Natural Hiſtory, *Milo* muſt be look'd upon to be an almoſt intirely hollow Rock, ſpungy, and ſoak'd, as one may ſay, with Salt-water of the Sea. The Iron Mines which are found there, and from whence a certain Tract of Land takes the Denomination of St. *John de Fer* [*a*], maintain perpetual Fires: the following Experiments ſeem to demonſtrate this Metal to be the chief Cauſe of ſubterranean Fires. A Principle, which, well evinc'd, will help to explain the Production of the Minerals, which this Iſland ſo abounds with.

'Tis certain, Filings of Iron, ſteep'd in common Water, will grow conſiderably warm, and much more ſo in Sea-water; and if you mingle therewith ſome Sulphur powder'd, you will ſee this Mixture really burn, ſome time after 'tis moiſten'd. It is therefore probable, that the Fires, which are conſtantly felt in this Iſland, are ſolely occaſioned by a ferruginous Matter, and by Sulphur, which no place in this Iſland is without: theſe Materials

[*a*] Σιδηρο-Ιωάννης.

are

are heated by being drench'd with Sea-water. Coaſting round the Iſland in a Boat, a Man diſcovers multitudes of ſubterranean Mouths, through which the Sea-water ingurgitates, and by means whereof the Sea-ſalt is convey'd into the minuteſt Cavities of this ſpungeous Rock.

'Tis highly probable, this Salt undergoes much the ſame Proceſs as that we put in our Retorts: namely, the Fire, which is continually heating the Bowels of this Iſland, cauſes an acid Spirit to ſeparate from this Salt, which Spirit is not unlike that we draw from Sea-ſalt by common Fire. To the foreſaid Acid muſt be refer'd the Production of Alum and Sulphur, which are the commoneſt Minerals in *Milo:* for this Liquor penetrating inſenſibly the hardeſt Rocks, diſſolves them, incorporates with them, and is converted into Alum. We can hardly make a queſtion of this, ſince by pouring Spirit of Salt upon common Stones or upon Chalk, aluminous Concretions are produced: the ſame acid Spirit, mix'd with the Brimſtone which pervades the Veins of the Earth, occaſions the Formation of Sulphur. No body denies that Sulphur is only a fat Subſtance fix'd by an acid Spirit: the Sulphur which is artificially made, and the Analyſis of common Sulphur, put this Truth out of all diſpute. The Water of the Sea is not only ſalt, but bitter and fat: for all things well conſider'd, what can become of that vaſt quantity of Oil which muſt be depoſited therein by the Fiſh, which are continually corrupting? No wonder the Sea is ſometimes in a flame, when agitated by Tempeſts. Perhaps this Fat is partly the Matter of Brimſtone, of which the common Sulphur is made; and this may be the reaſon of Sulphur's being ordinarily found in places lying to the Sea, where Earthquakes are but too frequent. Such are the famous Vulcanoes that vomit Flames of Fire; *Veſuvius*, *Stromboli*, Mount *Ætna*, Moun-

tains in *Ireland*, *Fayal*, *Pic-Teneriffe*. In theſe Iſlands, and on the Coaſts of the *Terra-firma* of *America*, there are Fires which have been burning from the beginning of the World.

To return to the Iſland of *Milo*, it certainly abounds with all the Materials neceſſary to the production of Alum and Sulphur. As for Nitre there's none at all, whatever the Inhabitants ſay, who confound it with Alum. The Sulphur of *Milo* [*a*] is very beautiful, and has a greeniſh ſhining Caſt, which made the Ancients prefer it to that of *Italy*: it is found in this Iſland in large pieces [*b*] when they dig up the ground, and in huge Veins in the Quarries whence they draw their Mill-ſtones. If the other Iſlands are without theſe ſorts of Minerals, it is becauſe their interior Structure favours not the Introduction of the Sea-water into the Hollows of the Rocks, and becauſe they are empty of ferruginous Particles.

Thus is the Iſland of *Milo* a natural Laboratory, wherein is continually preparing Spirit of Salt, Alum, Sulphur, by means of the Sea-water, Iron, and Rocks, and by the ſingular Structure of the Interior of the Iſland, which is ſo form'd as to ſtrain the ſaline and fat part of the Sea-water: theſe parts are put in motion by the Violence of the Burnings excited therein day and night by the Iron and Sulphur; which Burnings, produced by the Spirit of Salt, give birth to the Sulphur and Alum. 'Tis obſervable, that this ſpungy cavernous Rock, on which *Milo* is founded, is a kind of Stove, gently warming the Earth, and cauſing it to bring forth the beſt Wines, and Figs, and moſt delicious Melons of the *Archipelago*. The Sap of this Earth is admirable, and is always at work; the Fields there are never at

[*a*] Sed nobiliſſimum in Melo inſula. *Plin. Hiſt. Nat. lib.* 35. *cap.* 15. [*b*] Γινᾶται γὰρ πλείσον ἐν Μήλῳ ϗ Λιπάρᾳ. Dioſc. lib. 5. cap. 124.

reſt.

reſt. The firſt Year is ſown Wheat, the ſecond Barley, and the third they raiſe Cotton, Pulſe and Melons, all higgledy-piggledy. The Champain is cover'd over with all manner of good things: the Lands are ſo many Gardens, ſeparated from each other by Walls of dry Stone, without either Mortar or Mud. In time of War they ſow but little Cotton, becauſe the Armies are furniſh'd from thence with Corn, *French*-Beans [*a*] and other Pulſe: in time of Peace they don't gather Corn enough for the Inhabitants; but they ſow a great deal of Cotton, which yields a better Price. Cotton in the Cod, that is, wrapt in its Fruit, is worth a Sequin the Hundred Weight, and ten or a dozen Livres when it is ſtript [*b*].

From the Town to the Road for Ships, the length of two miles, there's nothing to be ſeen but Gardens, and Fields crouded with Wheat, Barley, Cotton, Seſamum, *French*-Beans, Melons, Gourds, Coloquintida; theſe Fields are terminated by the Salt-pits, and the Salt-pits by the foreſaid Road, the Heights whereof are cover'd with fine Vineyard Plots, Olive and Fig-Trees.

This Road may eaſily contain a large Naval Army: its Entrance faces the [*c*] North-Weſt, and the Ships lie ſecure from every Wind towards the *Protothalaſſa* [*d*], where is good Anchorage. The two ſmall Rocks at the mouth of the Road are call'd *Acraries* [*e*], that is to ſay, Eminencies: *Antimilo* is a deſert Iſland riſing like a Sugar-Loaf, between the Weſt and the North-Weſt; the *Greeks* call it *Remomilo*, and the *Franks* continue to call it after its old Name *Antimilo*. *Praſoniſi* is another Iſland near the Port of St. *John de Fer*, behind the Mountain of St. *Elijah*, on the left of the Road, as

[*a*] Xylon ſive Goſſipium herbaceum. *J. Bauh.* 1. 343.
[*b*] 7 Liv. 10 S. 140 Liv. weight. [*c*] Miſtral.
[*d*] Πρωτοθάλασσα. [*e*] Ακρώρειες.

you

you come from the Town. There are likewiſe many ſmall Shelves or Rocks round *Milo*; but they are too inconſiderable to be taken particular notice of.

In Spring-time *Milo* and the reſt of the Iſlands of the *Archipelago* are all like a Carpet, thick-ſet, and as it were ſtudded with Anemonies of all Colours; they are ſimple and yet from their Seeds come the moſt beautiful Kinds that are ſeen in our Parterres. Of all the rare Plants growing in this Iſland, the prickly [*a*] Pimpernelle was that which pleas'd us moſt: we had met with it before in *Candia*, but I could not perſuade my ſelf that this Plant, which requires great Care to raiſe in our Gardens, could be ſo common in the *Archipelago*. It is an Under-Shrub, call'd in vulgar *Greek Stæbida*: beſides the Reſemblance of its Name, it anſwers in its Virtues to the *Stæbe* of *Dioſcorides* [*b*]. The prickly Pimpernelle is of marvellous uſe in this Iſland, towards multiplying the Paſturages, and transforming as it were the Heaths into Meadows. In *Auguſt*, when it blows North, and this Plant is dry'd up, they ſet fire to the foot of it; in an inſtant the Wind carries the Flames far and wide, even to the very Mountains. The firſt Autumn-Rains that fall, fetch out an excellent Herbage from theſe burnt Lands: and this much ſooner than in *France*, becauſe it never freezes in this Iſland, and very rarely ſnows; when it does, the Snow melts away in a quarter of an hour: the Cold here is not at all prejudicial to the Olive-Trees, as in *Provence* and *Languedoc*, where the Contexture of the Bark of thoſe Trees is torn by the Dilatation of the Water, which freezes in the Pores of their Fibres. This happy Temperature, and the Goodneſs of the Paſ-

[*a*] Pimpinella ſpinoſa, ſeu ſemper virens. *Mor. umb.* 57.
[*b*] Στοιβή. Dioſc. lib. 4. cap. 12.

turage,

turage, contribute mainly to the Excellence of the Cattle bred in this Iſland; where you ſee fine Flocks of Goats, of whoſe Milk they make admirable Cheeſe. [*a*] *Clemens Alexandrinus* and [*b*] *Julius Pollux*, in reckoning up the niceſt things ſerving for Food in *Greece*, have not forgot the Goats of *Milo*.

Wine is one of the beſt Commodities of this Iſland; throughout the *Archipelago* they make it thus: Every private Man has in his Vineyard a ſort of a Ciſtern [*c*], of what dimenſions he thinks fit; it is made ſquare, well wall'd, and cemented with Brick-Mortar, open at top. In this they ſtamp the Grapes, after letting them lie in it two or three days to dry: as faſt as the Muſt or Liquor runs out at a certain hole of Communication into a Baſon placed below the Ciſtern, they pour it into Leather Budgets, and away with it to Town, where they empty them into Caſks of Wood, or into large Earthen Jars, buried up to the neck in the ground: in theſe Veſſels this new Wine works as it lifts; they throw into it three or four Handfuls of white-lime Plaiſter, with the addition now and then of a fourth part of freſh or ſalt Water, according to the Conveniency of the place. After the Wine has ſufficiently work'd, they ſtop up the Veſſels with Plaiſter; which is no ſcarce thing here, eſpecially towards *Poloni*: for want of Wood they burn it with Cow-dung.

Their way of waſhing Linen, is, to let it ſteep in Water; then ſmear it with a white Earth or Chalk, the ſame as the *Terra Cimolia* mention'd before. A finer and whiter ſort, I am apt to think, might be found, if they would take pains to dig for

[*a*] Pædagog. lib. 2. cap. 1.

[*b*] Ἔριφος ἐκ Μήλου. Onomaſt. lib. 6. cap. 10.

[*c*] Παλειτῆχι. Πάτος *ſignifies a Wine-Preſs*; Πάτωμα, *a Pavement: This Reſervoir or Ciſtern is pav'd; in it they preſs their Grapes, with huge flat Stones plac'd at top.*

it,

it. *Dioſcorides* and *Pliny* call it the Earth of *Milo* [*a*], becauſe in their days the beſt was found in this Iſland.

The Waters of *Milo* are not very good to drink, eſpecially in low places, where they are infected with a ſmell of Sulphur and rotten Eggs. They have ſcarce one good Spring but that of *Caſtro*, which is warm at its Source, but grows very cold two hours after 'tis drawn up; and for Lightneſs of Weight, none can compare with it. In the time of the laſt War, General *Moroſini* ſent ſome Galliots to fetch a quantity of it for his Table. *Caſtro* is a Village ſtanding on a Mountain, on the left hand as you enter the Road. The People of *Provence* call it *Six-Ovens*, from its reſembling a Village of the ſame name not far from *Toulon*. Our Abode for ſome days in this Iſland, gave us an opportunity to make the following Remarks.

The publick Baths [*b*] are at the foot of a ſmall Hill on the right, going down from the Town to the Port: The *Greeks* call theſe Baths *Loutra*, and not *Staloutra*, as the *Franks* pronounce it; who on this occaſion, as well as many other, corrupt the Expreſſion uſed by the *Greeks*, when they call to one another to go to the Baths. You enter in at a Cavern, which you muſt ſtoop to go through; but after you are advanc'd about fifty paces, you find two Ways, one of which is ſo narrow, a Man muſt crawl on his Hands and Knees: yet this is prefer'd to the other, becauſe the latter, tho' more ſpacious, is extremely rugged and uneven: both lead to a Chamber form'd by Nature; adjoining to this Chamber is a Conſervatory of lukewarm Salt-water, in which they ſit to bathe. It is ſo exceſſive hot in

[*a*] Melinum candidum, & ipſum eſt optimum in Inſula Melo. *Plin. Hiſt. Nat. lib.* 35. *cap.* 6.

[*b*] Λυτρὰ. Εἰς τὰ Λυτρὰ, ad Balnea.

this

this place, that the Sweat guſhes out in huge Drops; this is much better than your artificial Baths, where the Breaſt uſually ſuffers: thoſe who go there only to ſweat, ſit themſelves down at the further end of the Chamber in a place ſomewhat rais'd. This natural Stove would be proper for Perſons afflicted with the Palſy, Rheumatiſm, or other Fluxions independent of the ſecret Diſeaſe, which is not to be conquer'd by Sweatings excited by external Remedies: and yet the Stove we are ſpeaking of is frequented by none but old batter'd Debauchees, who can never be cured without Mercury; and this is what brings theſe places very much into diſcredit. The Water of the Baths makes no manner of alteration in the Tincture of *Turn-ſole*: it is nothing but Sea-water heated; it whitens and coagulates Oil of Tartar; Sea-water quite cold will do the ſame. The Water of theſe Baths naturally glides away into the Salt-Marſhes ſome paces diſtant.

Below theſe Baths on the ſhore, juſt by *Prototha-laſſa* [*a*], we found bubbling through the Sand variety of little Springs, ſo hot as to burn one's Fingers: having never a Thermometer, nor any other Inſtrument for meaſuring the Degree of Heat, a Thought came into my head, to drop a dozen of Eggs into this Water, to ſee if it would harden them in five or ſix minutes, as common Water will over the Fire; but to our great Surprize we found, that after half an hour's waiting there ſeem'd to be little or no alteration in the Yolk of thoſe Eggs. We open'd ſome other of our Eggs an hour after, but they differ'd very little from the firſt; nor indeed after two hours continuing in the Water was there ſo much as one boil'd as it ſhould be. We obſerv'd that ſome other which were buried in the Sand, were ſufficiently boil'd, and fit for eating: this ſhews that there is as much difference between the Warm-

[*a*] Πρωτοθάλασσα.

neſs

neſs of Water and that of Sand, as between the *Balneum Mariæ* and the Fire of Sand. This Phenomenon however ſeem'd to me to be ſomewhat ſurprizing; for I remembered I had ſeen, at Fort *des Bains* in *Rouſſillon*, Soldiers eat Pullets boil'd in that large fine Conſervatory, built and magnificently arch'd by the *Romans*, for preſerving a Spring of boiling Water, which guſh'd out in the high Road. All the Sources of boiling Water which I have met with in different Countries, ſeem'd to me to be equally hot, having no other Thermometer but my Hand; and I can ſafely ſay, I did not meet with any one of them that I could dip my Fingers in without burning me. They all ſmoke alike; yet there is this difference between them in relation to Eggs; in ſome, an Egg ſhall not be boil'd in two hours, and in others four or five minutes will do the buſineſs; as we obſerved ſome time after in thoſe of *Prouſa* the Capital of *Bithynia*, at the foot of Mount *Olympus* in *Aſia*. The Sediments or Bottoms of every one of theſe boiling Waters, ſeem'd to me to be of the colour of Ruſt: which makes me fancy, that they participate much of a ferruginous Matter.

This is no place for ſpeaking of the Virtue of hot Waters: all I ſhall ſay, is, that a Gentleman of *Cephalonia*, being over-run with an inveterate Itch, and the uſual Remedies proving ineffectual, was cured by bathing 25 days in the Waters of *Milo*; which were brought to Town by order of Dr. *Stai* a *Candiot*, a Man of Senſe, and a good Phyſician. This Perſon had better luck than he that *Hippocrates* [*a*] tells us of, who after being cured of the ſame Diſeaſe as above, by uſing the *Milo* Waters, became hydropick, and died. A very authentick Proof of the Goodneſs of the Baths in this Iſland!

[*a*] Epid. lib. 5.

The 15th of *Auguſt* we went to ſee the purging Fountain: it is ſix miles off the Town Northward, between St. *Conſtantine* and *Caſtro*. This Spring riſes on the very edge of the Sea, in a ſteep place, but it flows on a level with the Sea-water, and often mixes with it: there is another that bubbles up, a little beyond it, where the Sea reaches not in calm Weather. They are almoſt lukewarm, and not at all Salt-taſted, but rather of a vapid Sweetneſs; and yet they coagulate Oil of Tartar, tho' they have no effect in other Trials. In *May*, when the Sea is low, the *Greeks* go and drink of this Water, by way of Purgative; they ſwallow whole Jugs of it, and after they have voided the groſs Dejections, they go on drinking till it comes out at the *Anus*, as clear as it went in at the *Os*. Thus are they purged once for the whole Year, as Dogs are by eating the Herb called Dogs-graſs in the Spring.

After we had viſited the mineral Waters, we went to ſee the Alum Mines, the chief of which are half a league from the Town towards St. *Veneranda*: they are at preſent unwrought, for fear of freſh Exactions from the *Turks*, on account of the Profits that might accrue therefrom. They made a thouſand Scruples before they would let us ſee them; only to ſkrew a little Money out of us, a common Practice in the *Levant* for the leaſt Trifles. The Entrance is through a narrow Paſſage, which leads to certain Chambers, or hollow Places, formerly made ſo, when they wrought for Alum: theſe Vaults are four or five foot high, nine or ten broad, incruſtated almoſt throughout with Alum, which grows in the form of flat Stones from nine to fifteen lines thick: as faſt as they take theſe away, there come new ones; and 'tis plain the Spirit of Salt, which penetrated theſe Stones, did as it were make them exfoliate according to their reſpective Veins. The Solution of this Alum natural and unprepared,

is acrid and ſtiptick: it ferments and coagulates Oil of Tartar, in like manner as Alum purify'd, from which it differs in nothing but having a greater quantity of ſtony Matter. The plumous or feathered Alum, which is found there likewiſe, performs the ſame Alterations when try'd: but neither of them emits any urinous Smell, when Oil of Tartar is poured thereon; which allows no room to ſuſpect there is any mixture of Salt Ammoniack.

This [*a*] plumous or feather'd Alum is one of the moſt curious things in all the *Levant*, with reſpect to Natural Hiſtory. No Traveller, that I know of, has given an account of it. It riſes in large Lumps compos'd of Threads fine as the ſofteſt Silk, ſilver'd over, ſhining, an inch and a half or two Inches in length, of the ſame taſte with the Stone-Alum. 'Tis a vulgar Error, to think the feather'd Alum to be the ſame with the *Lapis Amianthus*, or incombuſtible Stone. Whenever I aſk'd for feather'd Alum, either in *France*, *Italy*, *England*, or *Holland*, they always ſhew'd me a baſe ſort of *Amianthus* brought from *Caryſto* in the *Negropont*: it is eaſy to break and divide, and of all the kinds of *Amianthus* is certainly the moſt deſpicable; but it does not melt or conſume either in Fire or Water, any more than the *Amianthus* of *Smyrna*, *Genoa*, and the *Pyrenees*. To make ſhort, the *Amianthus* is a ſtony inſipid Subſtance, which ſoftens in Oil, and thereby acquires Suppleneſs enough to be ſpun into Threads: it makes Purſes and Handkerchiefs, which not only reſiſt the Fire, but are whiten'd and cleanſed in it. The plumous Alum, contrariwiſe, is a true Salt, not differing from the common Alum otherwiſe than as it is divided into ſmall Strings: the Stones through which this Alum protrudes, are very

* *So call'd, becauſe inſtead of parting into Scales, it riſes in white ſoft Threads or Filaments, like the Feathers of a Quill, from whence comes its Name.*

light

light and friable. From the furthermoſt of theſe Vaults to the Cavern at the Entrance, we counted, as we came back, a hundred paces: and we were often forced to creep on our Bellies from one Vault to another.

The Ancients were acquainted with all theſe ſorts of Alum. *Pliny* [*a*] declares, that next to the *Egyptian* Alum, this of *Melos* was moſt in eſteem; it being, he ſays, ſolid, liquid, and hairy: there cannot, in my opinion, be an apter compariſon made of plumous Alum, than this of Hairineſs. [*b*] *Dioſcorides*, who likewiſe ſpoke of it before him, ſays, that the Alum of *Melos* hinders Women from conceiving; this may be but a falſe Obſervation. Yet thoſe Authors who are commonly look'd upon as falſe Hiſtorians of Nature, were far better acquainted with theſe Alums than any of us. According to [*c*] *Diodorus Siculus* the Ancients drew but little Alum from the Iſle we are ſpeaking of; and they knew of none, but the Mines of *Lipara* and *Melos*.

Four miles from the Town, Southward, on the edge of the Sea, in a very ſteep place, is a Grotto about fifteen paces deep, whither the Water of the Sea penetrates when it is rough Weather. This Grotto, which is from fifteen to twenty foot high, is all cruſted over with Alum ſublimate, white as Snow in ſome places, reddiſh in others, and golden-coloured like the Chemical Flowers of Salt Ammoniack; which doubtleſs proceeds from ſome mixture of Iron or Oker. All the Rocks round the Cavern are lin'd with the like Concretions, of which there are a great many which are only of Salt Marine ſublimated, as ſoft and fine as Peruke-Powder;

[*a*] Concreti Aluminis unum genus Schiſton appellant Græci, in capillamenta quædam caneſcentia dehiſcens; unde quidam trichitin potius appellavere. *Hiſt. Nat. lib.* 35. *cap.* 15.

[*b*] Ἡ συπλησία τριχίλις. Dioſc. lib. 5. cap. 123.

[*c*] Biblioth. Hiſt. lib. 5

you may ſee the holes through which appears the Alum perfectly pure, and as it were gritty, but exceſſively hot: theſe Concretions ferment cold with Oil of Tartar.

Among theſe Concretions, we diſcovered two ſorts of Flowers very white, fine as Silk-Thread: the one aluminous and acrid, the other utterly inſipid and ſtony. The aluminous Threads are but three or four lines long, and faſtened to Concretions of Alum; ſo that they differ nothing from the plumous Alum: but the ſtony Threads are longer, a little more flexible, and iſſue from thoſe Rocks. 'Tis highly probable this is the Stone which *Dioſcorides* [*a*] compares with the plumous Alum, tho' it be, as he ſays, taſteleſs and non-aſtringent: the ſame Author diſtinguiſhes it from the *Lapis Amianthus*. Be that as 'twill, this Concretion ſhould ſeem to be a Vegetation of the Rock itſelf; for there are found parcels of theſe Threads that have loſt their Flexibility, and are become very Stones for hardneſs, and yet the Direction of the Threads not confounded nor effaced: this may furniſh new Lights towards the Knowledge of the Vegetation of Stones, which I propoſed in the *Hiſtory of the Academy Royal of Sciences*. The ſame Direction of Fibres appears ſenſibly in every Species of the *Amianthus*, eſpecially in that of the *Pyrenees* and *Symrna*. Theſe Stones are very hard for a certain ſpace of time, and ſtriped according to their length: afterwards they de-compound themſelves, I can't tell how, and their Strings or Filaments ſeparate themſelves from each other in parcels, as if they had been glued together at firſt, and now were unglued. We likewiſe very ſenſibly perceived the ſame Direction in the Stone whence is taken that beautiful Plaiſter of *Spain*: this is a very common Stone in *Provence*. I have in my poſſeſſion ſome pieces of Plaiſter of *Montmartre*, where are the like Concretions.

[*a*] Lib. 5. cap. 123.

The

The Flexibility of theſe Stones of *Milo*, which properly ſpeaking are nothing elſe but ſtony Embrios, may help to account for a wonderful Stone, which Mr. *Lautheir* has a long time preſerved in his Cabinet: this Stone, which was very hard, a ſort of a brown Free-ſtone, ſquare, near two inches thick, and one foot long, had a certain Flexibility, ſo that it would viſibly bend in your hand, when you held it in the middle in an Equilibrium, and let it poiſe even.

Some paces from this Cavern on the Sea-ſhore is another Grotto, the bottom whereof is fill'd with Sulphur, which is inceſſantly burning, ſo as there's no going into it. All the places near are continually ſmoking, and ſometimes caſt out Flames of Fire; there's ſeen Sulphur perfectly pure, and as it were ſublimated, which is inceſſantly inflamed in certain places: there are others, from whence diſtils drop by drop a Solution of Alum, much more acrid than that of common Alum; this Solution is of an almoſt corroſive Stipticity, and ferments briſkly with Oil of Tartar. According to appearance, this ſhould be that ſort of Alum, which *Pliny* calls liquid Alum, and which he poſitively aſſigns to the Iſle of *Melos*: however, this kind of Alum was not liquid, as may be ſeen in *Dioſcorides*. It ſeems as if the Liquor which flows from this Grotto ſhould be only a Spirit of Salt, which in Solution contains terrene and aluminous Particles: this confirms the natural and continual Production of Spirit of Salt, in the Bowels of this Iſland. They who are troubled with the Itch, go and ſweat in this Grotto; they gently bathe and foment with this Liquor of Alum, ſuch parts of their Skin as are moſt affected; then they waſh themſelves in Sea-water, and are generally cured without any more ado.

I ſhould never make an end, were I to deſcribe all the various Caverns of this Iſland. There is not

a hole in theſe Rocks, but if you put your Head down, you'll feel a conſiderable Warmth. When the Corſairs were Maſters of this Iſland, they cauſed to be repaired an ancient Stove, which ſtill bears their name. They made in it very convenient Rooms, where they would go and ſweat ſome days together: this Stove is a natural Cavern, ſituated on one ſide of the Mountain of *St. Elijah*, and heated by the Vapours of ſome warm Water like that of the Baths. 'Tis plain this is no dry Exhalation, becauſe it ſupples and mollifies the Skin, thereby facilitating Tranſpiration: they would be of great uſe in Rheumatiſms and certain Palſies; but as it is frequented only by ſuch as labour under Venereal Diſtempers, moſt of them, inſtead of being better, are the worſe for it; becauſe only the moſt ſubtile part of the Poiſon being carried off by Sweating, what remains behind of that Humour turns ſo acrimonious, that it deſtroys the Contexture of the Bones.

After examining the Cavern whence diſtils this aluminous Liquor, we were led to a Chapel dedicated to [*a*] St. *Cyriacus*; not far off it is a Spot of Ground that is inceſſantly burning, and the Fields about it continually ſmoking; ſome of them as yellow as if they were covered with Marigold Flowers: this is owing to the Sulphur, that colours the Earth ſo. The burning Fountain of *Dauphine*, which more juſtly is called the burning Earth, is of the ſame nature.

Tho' the Air of *Milo* is very unwholeſom, and the Inhabitants ſubject to dangerous Diſtempers, yet they lead a merry Life: they regale very cheap; Partridges are not above a Groat or Five-Pence apiece: Turtle-Doves, Quails, Wheatears, Wood-Pigeons, and Ducks, are in great plenty; as likewiſe good Figs, Melons, and excellent Grapes.

[*a*] Ἅγιος Κυριακος.

Roots

Roots [*a*] of the Cabbage-Kind are not bad; nor is there any want of delicate Fiſh on Faſt-days: there are alſo very good Oiſters, but thoſe called [*b*] red Oiſters are tough as Whit-leather, and intolerably ſalt; the Shell-fiſh called [*c*] Goats-eyes are perfectly delicious, and bigger than in *Provence*.

When we were in this Iſland, there raged a terrible Diſtemper, not uncommon in the *Levant*; it carries off Children in twice twenty-four Hours. It is a Carbuncle or Plague-Sore in the bottom of the Throat, attended with a violent Fever; this Malady, which may be called the Child's Plague, is epidemical, tho' it ſpares adult People. The beſt way to check the progreſs of it is to vomit the Child the moment he complains of a ſore Throat, or that he is perceived to grow heavy-headed: this Remedy muſt be repeated according as there is occaſion, in order to evacuate a ſort of Aqua-fortis that diſcharges itſelf on the Throat. It is neceſſary to ſupport the Circulation of the Juices, and the Strength of the Patient, with ſpirituous things; ſuch as Treacle, Spirits volatile, aromatic, unctuous, and the like. The Solution of liquid Styrax (commonly called in *Engliſh* Storax) in Brandy is an excellent Gargariſm upon this occaſion; which tho' a Caſe that requires the greateſt Diſpatch, yet the *Levantines* are as ſlow as if it were a chronical, not an acute Diſtemper. The Surgeons here are for the moſt part arrant Ignoramus's, and either *French* or *Italian* all of them. Yet at *Conſtantinople* we met with an able Surgeon, M. *Deſchiens*, who was bred in the *Hotel Dieu* of *Paris*. Among the Phyſicians, M. *le Duc* holds the firſt place; he is of *Vire* in *Normandy*, and practiſes Phyſick with great Succeſs and Credit. We were likewiſe acquainted with another excellent Perſon, who, to the Practice of Phyſic,

[*a*] Braſſica Gongylodes, *C. B. Pin.* [*b*] Γαιδαροπόδα.
[*c*] Πελαλίδες.

of which he has no ſmall ſhare, has join'd the Study of Mathematics and Natural Philoſophy; and this is M. *Spoleti*, Profeſſor of *Padua*, who formerly was a Retainer to M. *Saranzo* the *Venetian* Ambaſſador.

The Phyſicians, all over the *Levant*, are generally Jews or Natives of *Candia*, old Nurſelings of *Padua*, who dare purge none but ſuch as are upon the mending hand. The whole Science of the Orientals, in matter of Diſtempers, conſiſts in giving fat Broths to ſuch as are in a Fever, and in reducing their Diet to next to nothing: that is to ſay, for the firſt fifteen or ſixteen days of a continual Fever, happen what will, they will not ſuffer the Patient to take any thing but a ſlender Panade twice a day, or two Doſes of Rice-water. Theſe Panadoes are Bread crumb'd, and boil'd in Broth not made of Fleſh-Meat: they let a certain quantity of Crumb of Bread ſoak in warm Water, and then boil this Water till the Crumb is almoſt diſſolved; ſometimes they add a little Sugar at laſt. This Food agrees better with the Conſtitution of *Carthuſian* Monks than Laymen, who muſt be blooded or purged at certain times, in order to prevent ſuch Accidents, as without ſuch precaution would be the death of them. Thus fares it with theſe poor *Greeks*, whom the ſlighteſt Fever (with their way of managing) reduces to Skin and Bones, and they are whole Years in recovering. *Hippocrates*, the learnedeſt of all the *Greek* Phyſicians, has reaſon good to condemn this outragious way of Dieting, and preſcribes Purgatives as ſoon as ever the Symptoms ſufficiently appear.

If the Patient grows light headed [*a*], he is preſently looked upon as poſſeſſed by the Devil: the Phyſicians and Surgeons are ſtrait diſmiſſed, and the Papas ſent for; who after they have extolled the ſage Conduct of his Parents, fall to repeating I

[*a*] Ἔχει ἀειρικὸν

know

know not what Prayers, and almoſt drown the Patient with Holy Water; and ſo torment him with Exorciſms, that inſtead of abating his Deliriouſneſs, they add to it. At *Mycone* they called us Madmen, for propoſing to the Relations of a Woman of Quality to have her blooded in the Foot to ſettle her Head. The Papas were going to ring us a Peal: What could we ſay to People that won't hear Reaſon? Not content with ſplitting her Brains two or three days, under pretence of driving the Devil out of her Body *nolens volens*, they carried the poor Woman to Church, and threatened to bury her quick, if ſhe did not declare the Name of the Demon that poſſeſſed her; could we but learn his Name, quoth they, we'd ſoon make him know his Lord God from *Tom Bell*. For want of this, they were ſadly at a nonplus, for they knew not how to ſpeak to him. The Papas were in a Muck-ſweat upon it, and as uneaſy as if they trod upon Thorns: at length the ſick Party, whoſe Diſtemper was a moſt malignant Fever, made her Exit in ſuch ſtrong Convulſions, as frightened every body. The whole Art of the Papas terminated in making the Byſtanders ſenſible of the Violence of the Conflict between the Devil and the Patient, who for not making a vigorous Defence, theſe Doctors ſaid ſhould not be buried in conſecrated Ground: and accordingly they carried her from the Church to the Country, whereas others are brought from the Country to the Church. Whenever any one recovers after ſo tragical a Scene, the People cry a Miracle, and the Papas go for Wonder-workers.

Before we left *Milo*, we went to the top of St. *Elijah* (the higheſt Mountain of the Country) for the pleaſure of ſurveying the adjoining Iſlands; it is one of the fineſt Views of the *Archipelago*: 'twas a glorious fine Day, and yielded us a ſight of an In-

finity of Iſlands, which glitter in the Sea, as [*a*] *Horace* expreſſes it.

SIPHANTO. When we were deſcended from this Mountain, we embarked for the Iſle of *Siphanto*, which is not above 36 miles from *Milo*. *Siphanto* retains its old Name of *Siphnos*, which *Stephens* the Geographer derives from one *Siphnus* [*b*] the Son of *Sunion:* for before that, it was called *Merope*, according to the ſame Author; and *Merapia* and *Acis*, according to *Pliny* [*c*], who makes it to be 28 miles in Circumference, tho' it is reckoned at 40.

The Iſle of *Siphanto* is in a fine Air: they eſpecially think ſo, who arrive there from *Milo*, where the ſulphureous Vapours are perfectly infectious. There are Men at *Siphanto* 120 Years old: the Air, Water, Fruit, Wild-Fowl, Poultry, every thing there is excellent; their Grapes are wonderful, but the Wines not delicate, and therefore they drink thoſe of *Milo* and *Santorin*. Tho' *Siphanto* is covered over with Marble and Granate, yet is it one of the moſt fertile and beſt improved Iſles of the *Archipelago:* it ſupplies Corn enough for its Inhabitants, who are good ſort of People. Their Anceſtors Morals were very ſcandalous. When any one was upbraided of living like a *Siphantine*, or keeping his Word like a *Siphantine* [*d*], it was as much as calling him Rogue, according to *Stephens* the Geographer, *Heſychius*, and *Suidas*.

The Inhabitants of *Siphanto* employ themſelves in improving their Oils and Capers. The Silk of the Iſland is very good, but they have not much of it; there is great demand for their Callicoes. The other Commerce of *Siphanto* is in Figs, Onions,

[*a*] Interfuſa nitentes vites æquora Cycladas. *Hor. lib.* 1. *Od.* 12.
[*b*] ΣΙΦΝΟΣ. [*c*] Hiſt. Nat. lib. 4. cap. 12.
[*d*] Σιφνιάζειν. Steph. Σιφνίας ἀῤῥάβων. Heſych. & Suid.

Wax,

Wax, Honey, Seſamum; they work likewiſe in Straw-Hats, which are ſold all over the *Archipelago* by the name of *Siphanto* Caſtors. This Iſland, wherein there are above 5000 Souls, was tax'd in 1700, at the rate of 4000 Crowns to the Capitation and Land-Tax. Beſide the [*a*] Caſtle ſituated on a Rock by the Sea-ſide, and perhaps built on the Ruins of the old *Apollonia* [*b*], there are five Villages, *Artimone*, *Stavril*, *Catavati*, *Xambela*, and *Petali*; four Convents of Caloyers, *Brici* or the Fountain, *Stomungoul*, St. *Chryſoſtom*, and St. *Elijah*: two Convents of Nuns, one containing about 20, and the other 40, in a place called *Camarea*. Theſe [*c*] Maidens do not always lead the moſt regular Lives: ſometimes they come hither from the *Archipelago*, to make their Vows. There are 500 Chapels, and 60 Papas, who ſay Maſs but once a year, the day of the Dedication of their Chapels.

The Harbours of the Iſle are *Faro*, *Vati*, *Kitriani*, *Kironiſſo*, and that of the [*d*] Caſtle. *Faro* has doubtleſs preſerv'd the Name of an ancient Phare or Light-Houſe, which ſerved for the Direction of Shipping. *Goltzius* gives us a Medal [*e*], where on one ſide is repreſented a Tower with a Man at top; on the other, the Head of *Jupiter*, according to *Nonius*; for my part, I rather take it to be a Head of *Neptune*. M. *Foucault*, who has the beſt Collection next the King's, has a Medal [*f*] of this Iſland: the Type is a Head of *Gordianus Pius*, and the Reverſe a *Pallas* with a Head-piece on, and darting a Javelin. The Ports of *Siphanto* were pretty much frequented about fifty Years ſince: one *Baſili*, a rich Trader of this Iſland, and who lies interred in the Monaſtery of *Brici*, drew thither by his Induſtry

[*a*] *Or the Burgh.* [*b*] ΑΠΟΛΛΩΝΙΑ. Steph.
[*c*] Caloyeres *or* Calogries. [*d*] La Calanque.
[*e*] Legend. ΣΙΦΝΟΥ. [*f*] Legend. ΣΙΦΝΙΩΝ.

and

and Ingenuity a great Reſort of Ships from *France* and *Venice*.

Siphanto, in days of yore, was famed for its rich Gold and Silver Mines: at preſent they ſcarce know the places where thoſe Mines were. To ſhew us one of the principal, they carry'd us to the Sea-ſide near *San-Soſti*, a Chapel half in Ruins; but we ſaw no more than the Mouth of the Mine, and we could move no farther becauſe of the Intricacy and Darkneſs of the place. Its Situation did however recall to our mind the account *Pauſanias* [*a*] gives of this matter; namely, that *Apollo* appropriated to himſelf the tenth part of the Gold and Silver which was got out of the Mines of *Siphnos*, and that they were deſtroyed by an Inundation of the Sea, which aveng'd that God for the Contempt ſhewn him by the Inhabitants, in refuſing to pay that ſort of Tribute. *Herodotus* [*b*] ſpeaks of another Misfortune, which theſe Mines brought upon this Iſland. Such of the *Samians* as had declar'd War againſt *Polycrates* their Tyrant, finding themſelves forſaken by the *Lacedemonians* after the Siege of *Samos* was raiſed, fled to *Siphnos*, where they wanted to borrow ten Talents. *Siphnos* was at that time the richeſt of all the Iſlands, yet they refuſed to comply with the *Samians*: whereupon theſe laſt fell to plundering the whole Country, and the Inhabitants were forced to give them a hundred Talents by way of Redemption. 'Tis pretended that the *Pythoneſs* had foretold this Diſaſter: being conſulted by the *Siphnians* how long their Wealth would hold out, ſhe bid them beware of a red Embaſſy at a time when their Town-houſe and Market-place was white. This Prophecy was, it ſeems, fulfilled upon the arrival of the *Samians*, whoſe Ships were painted red, according to the old Cuſtom of the Inſularies who have plenty of Bolus;

[*a*] Deſcrip. Græc. Phocic. [*b*] Lib. 3.

and

and the Town-houſe of *Siphnos*, as well as the Market-place, was faced with white Marble.

Beſides the Mines aforeſaid, they have plenty of Lead: the Rains make a plain diſcovery of this, go almoſt where you will throughout the whole Iſland. The Oar is greyiſh, ſleek, and yields a Lead like Pewter. This Lead, which is a ſort of natural Ceruſe, eaſily vitrifies, and makes the Seething-pots of the Iſland exceeding good. [*a*] *Theophraſtus*, [*b*] *Pliny*, [*c*] *Iſidorus*, write, that at *Siphnos* they uſed to carve out of a certain ſoft Stone a ſort of Pots to boil Meat in; and that theſe Pots would turn black, and grow very hard, by being ſcalded in boiling Oil: the Drinking-Cups [*d*] that uſed to be made here, were likewiſe much in requeſt.

About fifty Years ago there came to *Siphanto* ſome *Jews*, by order of the *Porte*, to examine into the Lead-Mines; but the Burghers fearing they ſhould be conſtrained to work them, bribed the Captain of the Galliot that had brought over thoſe *Jews*, to ſink his Veſſel, which accordingly he did by boring holes in it while the *Jews* were aboard, with a Cargo of Oar conſigned to *Theſſalonica*. This Officer ſaved himſelf in his Chaloupe, the reſt went to the bottom. After this, ſome other *Jews* came over on the like Errand, but made no better a hand on't. The *Siphantines*, to get rid of them at once, gave a Sum of Money to a Corſair of *Provence*, who was at *Milo*, and who cannonaded a ſecond Galliot laden with *Jews* and Lead-Oar: ſo that the *Turks* and *Jews* both gave over their Enterprize.

The *Turks* did not dare to appear much abroad in theſe Iſlands before the departure of the *French* Privateers, who would often go and take them by the Beard, and away with them on board Ship,

[*a*] Lib. de Lapid. [*b*] Hiſt. Nat. lib. 36. cap. 22.
[*c*] Orig. lib. 16. cap. 4. [*d*] Σίφνιον Ποτήριον. Steph.

where

where they made Slaves of them. Our Privateers have been ſometimes more ſucceſsful in the Preſervation of Chriſtianity, than the moſt zealous Miſſionaries: witneſs the following Example. Some Years ago, ten or a dozen Families of *Naxos* embraced the *Mahometan* Religion: the Chriſtians of the *Latin* Communion got them ſnapt up by the Privateers, who carried them to *Malta*. Since which, no one has thought it worth while to turn *Mahometan* at *Naxos*. The famouſeſt Corſairs of the *Archipelago* had nothing odious but the Name of Corſair. They were Men of Quality and diſtinguiſhed Valour, who only followed the Mode of the Times they liv'd in. Did not Meſſieurs *de Valbelle*, *Gardane*, *Colongue*, come to be Captains and Flag-Officers of the King's Fleet, after they had cruiſed upon the Infidels? How many Knights of *Malta* do we ſee ſupporting in the *Levant* the Chriſtian Name, under the Banner of Religion? Theſe Gentlemen miniſter Juſtice to ſuch as addreſs themſelves to them. If a *Greek* inſults a Chriſtian of the *Latin* Communion, the latter need but complain to the firſt Captain that puts into that Port; the *Greek* is is ſent for, taken up if he refuſes to pay Obedience, and baſtinado'd if he has done amiſs. The Captains put an end to Suits of Law, without Lawyers or Attorneys. The Evidence is carried on board Ship, and the Party againſt whom the Trial goes, is ſentenced to make Satisfaction either in Money or dry Blows: All this is done *gratis* by the Judges, without Fee or Reward, unleſs perhaps a Hogſhead of Wine or a good fat Calf.

We ſaid before, that the Biſhop of *Milo* was Biſhop of *Siphanto:* he has but one Vicar there, and his Church is very poor. The *Greek* Arch biſhop is rich: for he is Spiritual Lord of the Iſles of *Nanfio*, *Policrando*, *Nio*, *Serpho*, *Mycone*, *Sikino*, *Stampalia*, and *Amorgos*.

The Ladies of *Siphanto*, to preſerve their Beauty, when they're in the Country, cover their Face with Linen Bandages [*a*]; which they roll ſo artfully, that you can ſee nothing but their Mouth, Noſe, and White of their Eyes. You may be ſure they have no very conquering Air in ſuch a Diſguiſe, but rather look like ſo many walking Mummies: and accordingly they are more careful to avoid Strangers, than thoſe of *Milo* and *Argentiere* are eager to meet them.

The Antiquities of the Iſland have met with very ill Treatment. Going from the Port to the Caſtle, near a Well on the left hand of the Road, there is an antique Tomb-ſtone, which ſerves for a Hog-trough: it is Marble, a noble Deſign, ſix foot eight inches long, two foot eight inches broad, two foot four inches in height; it is adorned with Acanthus-Leaves, Pine-Apples, and other Fruit. Juſt by this Monument is another piece of Marble mortis'd into the Wall, and which was the Fragment of ſome other Tomb-ſtone.

Some paces farther, at the foot of a Hill, juſt by the Ruins of an old Temple, which may have been that of the God *Pan*, anciently adored in that Town, there is ſtill to be ſeen a Marble Tomb-ſtone eight foot long, three foot four inches deep, two foot eight inches broad; but the Ornaments mere Baubles: Children holding up Feſtoons, from whence there hangs a huge Bunch of Grapes. The Fore-part of another ſuch like Tomb-ſtone is fixed into the Front of a Houſe in the principal Street in the Borough: this has an Inſcription, but ſo blind as not to be read, unleſs it be part of a word, ΒΑΣΙΛΕ.

At the Monaſtery of *Brici*, contiguous to a fine Spring, there is a Tomb-ſtone of Marble, ſerving to a very different purpoſe from that it was deſigned

[*a*] Στομομανικον.

for,

for, it being turned into a Ciſtern to water Cattle at: this Tomb-ſtone is but three foot eight inches long; but tho' the Ornaments of it are deſtroyed, yet Time has ſpared the three Children in the Fore-part, which Figures ſhew that the reſt was done by an excellent Hand.

Over the City-Gate that opens to the Port, are ſome Fragments of two Marble Figures of an indifferent Beauty, one naked, the other clothed. At the corner of a ſort of ſquare Tower on the left hand of the Caſtle-gate, is a Bas-Relief of Marble, which is taken to be the Hiſtory of *Tobit*: I rather think it the Remainder of ſome Tomb-ſtone. In the ſame Wall there's the Head and Breaſt of a Lion.

On an octogon Pillar of Marble, near the Caſtle-Gate, is to be read in *Gothic* Characters, *M CCC LXV MI SLCE. Yandoly de Coronia.* This Lord, we were told by the principal Men of the Iſland, was of *Bolonia* in *Italy*, Father to *Otuly de Corogna*, who gave his only Daughter in Marriage to *Angelo Gozadini*, Lord of *Siphanto* and *Thermia*. *Siphanto* had been diſmembred from the Dutchy of *Naxos* [*a*]; for 'tis certain that *Marco Sanudo* made a Conqueſt of it, and annexed it to this Dutchy under *Henry* II. *Latin* Emperor of *Conſtantinople*. We ſaw at the Houſe of the Vicar of the *Latin* Church, the Inſtrument by which *Otuly de Corogna* ſettled an Eſtate in 1462, for the benefit of the Church in the Caſtle. The Family of the *Gozadini* were in poſſeſſion of *Siphanto* till *Barbaroſſa* made himſelf maſter of it under *Solyman* II. This Family is at preſent reduced to three Brothers, who are confined to their Beds almoſt all the Year round; one by the Gout, another by a grievous Rheumatiſm, and the youngeſt by a Palſy. The Wife of M. *Guion*, the *French*

[*a*] Hiſtory of the Dukes of the *Archipelago*.

Conſul at *Siphanto*, is of this Noble Family: this Conſul, who is a learned Perſon, and ſpeaks many Languages, preſerves the Seal of *Angelo Gozadini*, by which it appears he was Lord of *Siphanto* and *Thermia*. He aſſured us, that the public Fountain which is at the further end of this Valley leading to the Port, was a Work of the remoteſt Antiquity, and came out of an Alley cut in the Rock above a mile deep.

SERPHO.

Being ſo near the Iſle of *Serpho* [*a*], we had the curioſity to go thither: 'tis but twelve miles from *Siphanto*, reckoning from Cape to Cape; but 'tis twice as much from the Caſtle of *Siphanto*, whence we ſet out the 24th of *Auguſt*, to that of *Serpho*. [*b*] *Pliny* allows this Iſland but a Circuit of 12 miles; but 'tis certainly thirty ſix.

The Mountains of *Serpho* are ſo rugged and ſteep, that the Poets feign'd that *Perſeus* transform'd into Stone the very Natives of the Place. *Strabo* [*c*] ſays, and they who pleaſe may believe it, that on this Coaſt was fiſh'd up a Cheſt, wherein *Acriſius* had ſhut up *Perſeus* and his Mother *Danae*. *Polydectes* [*d*], who reign'd in this Iſland, would have oblig'd him to marry her; and his Subjects joining in the ſame, *Perſeus*, who had brought *Meduſa*'s Head along with him, turn'd them into Stone [*e*]. There is great likelihood that the Iron and Loadſtone Mines of this Iſland were not known at that time; for otherwiſe they had certainly attributed the Production of theſe likewiſe to the Power of the *Gorgon*. Theſe Mines lie very ſhallow in the

[*a*] *In vulgar* Greek, SERPHANTO *and* SERPHINO, *in* Italian. ΣΕΡΙΦΟΣ, *an ancient Name of the Iſle.*

[*b*] Hiſt. Nat. lib. 4. cap. 12.

[*c*] Rer. Geog. lib. 10. [*d*] Apollod. Biblioth. l. 2. c. 4.

[*e*] Parcite luminibus Perſeus ait, oraque regis,
Ore Meduſæo ſilicem ſine ſanguine fecit.
Ovid. Metam. lib. 5.

Earth;

Earth; they are laid open every day by the Rain. The Iron Mineral is ſeeded with Stars in ſeveral places, like the *Regulus Stellatus* of Antimony. Thoſe of the [*a*] Load-ſtone are very plentiful; but if a Man would have good pieces, he muſt dig deep, which is very difficult in a Country where amidſt ſo much Iron they have ſcarce Tools fit to turn up the Onions, which they cultivate among their Rocks in little moiſt Bottoms: theſe Onions are very ſweet, whereas the Onions of *Siphanto*, which are not water'd, are as ſour as thoſe of *Provence*; but let M. *Spon* ſay what he will of them, the Onions of the *Levant* are not better than ſome about *Paris*. In ſhort, the Inhabitants of *Serpho* are ſo proud of their Onions, that it never once enters into their Pates to catch the Partridges that devour half their Corn and Grapes. There is in this Iſland but one Borough, that bears the ſame name, and a poor beggarly Hamlet call'd St. *Nicolo* [*b*]. The Borough incircles a hideous frightful Rock, three miles from the Port, which is a very handſom one, and ſerves only for a Retreat to ſuch Ships as happen to be put out of their way by tempeſtuous Weather: the Inhabitants are as arrant Drones, and as contemptible as their Forefathers. *Origen* [*c*] being minded to let *Celſus* know how ridiculous it was to reproach our Saviour's Birth, tells him, that even tho' he had been born in the Iſland of *Seriphus*, even tho' he had been born of the very Scum of the *Seriphians*, yet it muſt be granted that he made more noiſe in the World than the *Themiſtocles's*, the *Plato's*, the *Pythagoras's*, than the wiſeſt *Greeks*, than their greateſt Kings and Generals.

The Inhabitants of *Serpho* pay but 800 Crowns to the Capitation and Land-Tax: accordingly their Crop of Barley and Vintage is but ſmall. The beſt

[*a*] Ἡ Καλαμίτα. [*b*] Σέριφος νῆσος καὶ πόλις καὶ λιμήν. Scyl. Peripl. [*c*] Contra Celſ. lib. 1.

Lands

Lands belong to the Monks of St. *Michal the Archangel* [*a*], whoſe Convent is Northward near the Sea, within ſight of *Thermia* and *Serphopoula*, a baſe Rock, where theſe Monks breed their Goats and Swine, under the Inſpection of a Caloyer. Altho' in the vulgar *Greek* the word *Poula* ſignifies little, yet there is no probability that [*b*] *Ovid* and [*c*] *Juvenal* meant *Serphopoula*, under the name of *Parva Seriphus*; for this Rock, which is not a mile in compaſs, was never inhabited. [*d*] *Origen* and thoſe Authors call it *Serpho*, a ſmall Iſland, becauſe in fact it is no more than 36 miles in circuit. Here it was *Polydectes* reign'd; and here are ſtill to be ſeen thoſe dreadful Rocks, on which the Fable of *Perſeus* was grounded.

Every Inhabitant of this Iſland is of the *Greek* Communion: the Cadi is itinerant, as well as he of *Siphanto*. The Waivod of *Serpho*, a *Turk* of *Negropontus*, to whom we were recommended by M. *Guion*, gave us a hearty Welcome, and earneſtly invited us to ſee the *Greeks* dance at *la Madona de la Maſſeria*, which is the prettieſt Chapel in the Iſland. It is certain the *Greeks* have not abſolutely loſt that Jocularity, nor that Genius for Satire, which ſhone ſo conſpicuous in their Anceſtors; they are every day making very witty Ballads: nor is there any manner of Poſture they do not put themſelves into, when they dance. The Feaſt ſeem'd to us to be ſomewhat ſcandalous, and much more tedious, in regard it laſted all the night: far from languiſhing after the Fair Ones of the Country, we were impatient to be going to the Iſle of *Thermia*, which is not above twelve miles from *Serpho*; but on the

[*a*] Μοναςήρι τῦ ἁγίυ Μιχαὴλ ταξίαρχυ.
[*b*] Te tamen parvæ rector Polydecta Seriphi. *Ovid. ibid.*
[*c*] Ut Gyaræ clauſus ſcopulis parvaque Seripho. *Juv. Sat.* 10. [*d*] Minima & ignobiliſſima inſula. *Orig. ibid.*

morrow there roſe ſo ſtrong a Wind North, that we durſt not venture out.

We muſt not look for Antiquities in *Serpho:* it is a place that never was either powerful or magnificent, tho' its Port made it recommendable, even in the time when *Greece* was illuſtrious. According to *Herodotus* [*a*], the Inhabitants of *Seriphos*, *Siphnos*, and *Melos*, were the only Iſlanders that refus'd to admit *Xerxes*'s Troops and Fleet, when that Prince aiming at the Conqueſt of *Greece*, would fain have ſecur'd ſuch as ſided with him. *Herodotus* deduces the *Miliotes* from the *Lacedæmonians*, and thoſe of *Siphnos* and *Seriphos* from the *Athenians*, who took the name of *Ionians* from one of their Generals, *Ion* the Son of *Xuthus*. After the Battel of *Artemiſium*, wherein it was a meaſuring Caſt as to the Advantages gain'd either by the *Greeks* or *Perſians*, the *Athenians* juſtly anxious for the Preſervation of their City, ſent away their Wives and Children into the Iſle of [*b*] *Salamis*, and made ſuch ſtrenuous Inſtances to the other People of *Greece*, that they prevail'd to have a common Fleet aſſembled round this Iſland. The Inhabitants of *Melos* ſent thither two Gallies, thoſe of *Seriphos* and *Siphnos* the ſame.

The *Romans* looked on *Seriphos* as a place fit to make enormous Offenders die of the Spleen. *Auguſtus* baniſh'd to this place the Orator *Caſſius Severus* [*c*], who could not be cured of giving foul Language by ſeventeen Years Baniſhment into *Crete*. *Veſtilia* the Wife of *Labeon*, convicted of Adultery, was likewiſe baniſh'd thither: and *Stratonicus* found this place ſo very uneaſy, that he one day aſk'd his Hoſt, what ſort of Offence was puniſh'd with Baniſhment in his Country: Perjury, ſaid the

[*a*] Lib. 8. [*b*] Colouri.
[*c*] In ſaxo Seriphio conſenuit. *Tacit. lib.* 4. *Annal. c.* 21. Euſeb. Chron. Gr. & Lat. p. 158. Plutarch. de Exil.

B L

Caryophyllus Græcus Arboreus Leucoii folio peramaro Coroll. Inst. Rei herb. 23.

Hoſt. Why doſt not thou forſwear thy ſelf then' cry'd *Stratonicus*, to be diſmiſs'd from this curſed place?

The greateſt pleaſure we took in this Iſland, was to hear the Frogs croaking in the Marſhes round the Port. *Pliny* [*a*] and *Elian* [*b*] ſay, they were mute in *Serphos*; and recover'd their Voice again, if tranſported elſewhere: this Race of mute Frogs muſt needs be loſt. *Hermolaus Barbarus* has reſtor'd the Paſſage in *Pliny* where this Fact is reported: for in the ancient Copies it is Graſs-hoppers, not Frogs. *Theophraſtus*, ſays *Elian*, does not pretend it was *Jupiter* who ſtruck the Frogs of *Seriphos* mute, at the deſire of *Perſeus*, who could not ſleep for their noiſe: that Philoſopher refers the Cauſe of it to the Chilneſs of the Water there. We roam'd all about this Marſh in ſearch of Plants; and we found the Water as it were lukewarm. However, this falſe Obſervation concerning the Frogs of *Seriphos*, gave occaſion to the Proverb quoted by *Stephens* the Geographer and *Suidas*, *Such a one is a Frog of* Seriphos; that is, he's a Fool and cannot ſpeak.

Next to the Mines of Load-ſtone, the moſt curious thing in the Iſle of *Serphos*, relating to Natural Hiſtory, is a ſort of Clove-*July*-Flower; the Trunk whereof comes up like a Shrub, in the Chinks of thoſe horrible Rocks which are above the Town. This Plant has not chang'd, tho' rais'd from the Seed, and cultivated in the Royal Garden at *Paris*, where it maintains the Honours of *Greece*, amidſt an infinite number of ſcarce Plants come from the ſame Country.

Its Root is thick as a Man's Thumb [*c*], covered over with a Bark, brown, hard, ligneous, di-

[*a*] Hiſt. Nat. lib. 8. cap. 58. [*b*] Lib. 3. cap. 37.
[*c*] Caryophyllus Græcus, arboreus, Leucoii folio perama-ro. *Corol. Inſt. Rei Herb.* 23.

vided into ſeveral other Roots ſomewhat hairy: it puſhes through the Chinks of the Rocks a crooked Trunk, two foot high, about two inches thick, brittle, hard, dingy-colour'd within, cloth'd with a Bark blackiſh, chapt, rugged, and as it were adorn'd with ſome Ringlets: this Trunk likewiſe produces ſeveral Stalks, all branchy and brown, except towards the top, where the young Buds are of a ſea-green, garniſh'd with Leaves of the ſame colour, an inch long, three or four lines broad, obtuſe at the point, oppoſite two by two, brittle, buſhy, bitter as Gall. Theſe Buds extend the length of half a foot, laden with Leaves like the former, but narrower, and uſually ſupport a ſingle Flower, ſometimes a pretty large Cluſter: each Flower conſiſts of five Leaves, an inch and a half long, which run not above half an inch out of the Cup, rounded, indented like a Cock's Comb, gridelin, ſtriped with Veins darker towards their Baſe, the other Stripes a deep purple. The Tail of theſe Leaves is narrow, white, and inclos'd in the Cup: this Cup is a Pipe an inch long, a line in diameter, ſomewhat puffy towards the bottom, where it is accompany'd with another Cup, with many Scales pointed, and lying one on another: from the bottom of the grand Cup riſe ſlender white Threads or Chieves, each charg'd with a gridelin Summit. The Piſtile or Pointal is but five lines long, cylindrical, pale green, terminating in two white Horns, which ſurmount the Threads. When the Flower is gone, this Piſtile becomes a ſort of Cod or Shell, reddiſh when 'tis ripe, ſwelling toward the middle; at the point it opens into five parts, and diſplays the Seeds; black, flat, ſlender, white within, ſome oval, others circular, faſten'd to ſmall Threads, which from the Body of the Placenta convey to them the nutritious Juice.

I am, MY LORD, *&c.*

LETTER

LETTER V.

To Monſeigneur the Count de Ponchartrain, *Secretary of State*, &c.

Deſcription of the Iſlands of Antiparos, Paros, *and* Naxia.

MY LORD,

THO' Autumn is a very agreeable Seaſon in the *Archipelago*, yet the Sky, which began to be overcaſt, ſeem'd to threaten us with Storms and Tempeſts; which were what we fear'd more than any other Adventure whatever: and as Storms do generally follow the Change of Seaſons, the Apprehenſion of the Rains which conſtantly fall in the *Levant* at the beginning of *September*, put us upon making more diſpatch than we ſhould have done at another time. Our Deſign was, if poſſible, to ſee the whole *Archipelago*; and ſince our Departure from *Candia*, we had as yet been at no more than four Iſlands of it. We ſet out therefore from *Serpho* for *Siphanto*, and embarked for the Iſland *Antiparos*, which is eighteen miles diſtant from it.

ANTIPAROS.

Antiparos [*a*] is a Rock about ſixteen miles in circuit, flat, well cultivated, and produces as much Barley as ſerves ſixty or ſeventy Families, inhabiting a ſorry Village a mile from the Sea, who pay 700 Crowns for their Land-Tax, and 500 Crowns Capitation, tho' all their Trade lies in a little Wine and Cotton. Every

[*a*] ΩΑΙΑΡΟΣ, Steph. ΩΛΕΑΡΟΣ, Strab. OLIAROS, Plin.

Year they chuſe two Conſuls, ſometimes but one, who has ten Crowns for taking care of the Affairs of the Iſland. In Spiritual Matters, it depends upon the *Greek* Archbiſhop of *Naxia*; but he has very bad Pariſhioners, for the greateſt part of the Inhabitants of the Iſland are *French* and *Malteſe* Corſairs, who are neither *Greeks* nor *Latins*.

The beſt Eſtate in the Iſland belongs to the Monaſtery of *Brici* at *Siphanto*, which ſends two Caloyers to gather in the Harveſt: it brought in a conſiderable Revenue, before the *Venetians* burnt its Olive-Trees; but they did not ſpare the very Joiſts of the Houſes in thoſe places where their Fleet winter'd during the *Candian* War. As to Good Chear, the People know not what it means, except in Fiſh; for Butcher's Meat is often impoſſible to be had: they have neither Hares nor Partridges, but only Rabbits and wild Pigeons. The Conſternation was ſo great there when we arrived, that they had not left ſo much as a Table-Cloth or a Napkin in their Houſes; but had buried every thing in the Fields, at ſight of the *Turkiſh* Army, which was exacting the Capitation. It muſt be confeſs'd, the Cudgel [*a*] of the *Turks* has very great Virtues, the whole Iſland trembles at the leaſt mention of the Baſtinade: the beſt among them dare not ſhew themſelves but in the moſt humble poſture, their Heads cover'd with a dirty Cap; and moſt of them, to avoid ſo great a ſhame, hide themſelves in Caves. The *Turks*, who ſuſpect that the moſt valuable of their Goods are conceal'd, baſtinade the Officers that are upon Duty, and this Ceremony continues till their Wives have brought out their own Ornaments and thoſe of their Neighbours. We may eaſily conceive what Lamentations attend theſe Proceedings: oftentimes the *Turks*, after having ſeiz'd all their Jewels and other Finery,

[*a*] *The* Falaque.

will

B L

rians accuſed *Antipater* of *Alexander*'s Death. Every body knows that that Prince left *Antipater* Regent in *Europe*, when he ſet out for the Conqueſt of *Perſia*; but that Miniſter, enraged at the ill Offices done him by *Olympias* with his Maſter, was ſuſpected of having caus'd him to be poiſoned by his Son, who was one of the King's Cup-bearers: however whether that Suſpicion was well or ill grounded, *Diodorus* takes notice that *Antipater* nevertheleſs retain'd part of his Authority after *Alexander*'s Death: ſo far was he from having occaſion to fly to this Iſland for Concealment.

We could read only part of the Inſcription; but it was communicated to us quite intire by a Citizen of the place, who keeps a Copy of it: he aſſured us, that it had been decypher'd by a more learned Man than us, who paſs'd through *Antiparos* ſome years ſince. Theſe are the Contents of the Inſcription:

ΕΠΙ	UNDER
ΚΡΙΤΩΝΟΣ	The Magiſtracy of *Crito*,
ΟΙΔΕΗΛΘΟΝ	came to this place,
ΜΕΝΑΝΔΡΟΣ	*Menander*,
ΣΟΧΑΡΜΟΣ	*Socarmus*,
ΜΕΝΕΚΑΤΗΣ	*Menecrates*,
ΑΝΤΙΠΑΤΡΟΣ	*Antipater*,
ΙΠΠΟΜΗΔΩΝ	*Ippomedon*,
ΑΡΙΣΤΕΑΣ	*Ariſteas*,
ΦΙΛΕΑΣ	*Phileas*,
ΓΟΡΓΟΣ	*Gorgus*,
ΔΙΟΓΕΝΗΣ	*Diogenes*,
ΦΙΛΟΚΡΑΤΗΣ	*Philocrates*,
ΟΝΕΣΙΜΟΣ	*Oneſimus*.

Perhaps they are the Names of the Inhabitants of the Iſland, who in the Magiſtracy of *Crito* were the

the firſt that ventur'd to deſcend into the Grotto, to take a view of it.

Beneath this Inſcription is a long ſquariſh hole, in which was formerly fix'd a piece of Marble that now lies not far from it, but which is not very ancient, as appears by a Figure of the Croſs: 'tis a Baſſo-Relievo done in the time of the Chriſtians, ſo ill handled, that you can make nothing of it; and if we may judge by Appearances, it was never thought worth carrying away. On the left hand, at the bottom of a Rock cut into an inclining Plain, is to be ſeen another *Greek* Inſcription, more worn than the former.

Between the two Pillars that are on the right hand, is a little Platform gently ſloping, ſeparated from the innermoſt part of the Cavern by a low Wall: in this place was graved ſome years ago, at the foot of a Rock that is pretty flat, the following words:

HOC ANTRUM EX NATURÆ
MIRACULIS RARISSIMUM UNA
CUM COMITATU RECESSIBUS E-
JUSDEM PROFUNDIORIBUS ET
ABDITIORIBUS PENETRATIS
SUSPICIEBAT ET STATIS SUS-
PICI NON POSSE EXISTIMABAT
CAR. FRAN. OLIER DE NOINTEL
IMP. GALLIARUM LEGATUS.
DIE NAT. CHR. QUO CONSECRA-
TUM FUIT. AN. MDCLXXIII.

You afterwards go forward to the bottom of the Cavern by a greater Deſcent of about twenty paces long: this is the Paſſage into the Grotto, and this Paſſage is only a very dark Hole, in which you cannot walk upright, nor without the help of Torches. Firſt, you go down a frightful Precipice by means of a Rope, which you take care to faſten at the very

very Entrance. From the bottom of this Precipice you ſlide down into another much more terrible, the ſides very ſlippery, and deep Abyſſes on the left hand: they place a Ladder aſide of theſe Abyſſes, and by its means we tremblingly got down a Rock that was perfectly perpendicular. We continu'd to make our way through places ſomewhat leſs dangerous; but when we thought ourſelves upon ſure ground, the moſt frightful Leap of all ſtopt us ſhort, and we had infallibly broken our necks, had we not had notice, and been kept back by our Guides. There is ſtill the Remains of a Ladder, which M. *de Nointel* had placed there: but as it is now grown rotten, our Guides had taken care to bring another brand-new. To get down here, we were forced to ſlide on our backs along a great Rock; and without the aſſiſtance of another Rope, we had fallen down into horrible Quagmires.

When we were come to the bottom of the Ladder, we again rolled for ſome time over Rocks, ſometimes on our backs, ſometimes on our bellies, according as we found moſt eaſe; and after all theſe Fatigues, we at length entered into that admirable Grotto, which M. *de Nointel* had juſt reaſon to ſay he could never ſufficiently admire. The People that conducted us, reckoned it 150 fathom deep from the Cavern to the Altar marked *A*. and as many more from that Altar to the deepeſt place you can go down into. The bottom of this Grotto on the left hand is very rugged; on the right it is pretty even, and this way it is that you go to the Altar. From this place the Grotto appears to be about forty fathom high, and fifty broad: the Roof of it is a pretty good Arch, in ſeveral places riſing out into large round knobs, ſome briſtling with points like the Bolt of *Jupiter*, others regularly dinted, from whence hang Grapes, Feſtoons, and Lances of a ſurpriſing length. On the right and left are natu-

ral

The Grotto of Antiparos.

† The Passage leading behind the Altar.

Altar or Pyramid.

‡ The Lake through which you descend from ye Cavern into the Grotto.

ral Curtains, that ſtretch out every way, and form on the ſides a ſort of channell'd Spires or Towers, for the moſt part hollow, like ſo many little Cloſets all round the Grotto. Among theſe Cabinets, one large Pavilion *(B)* is particularly diſtinguiſhable; it is formed by Productions that ſo exactly repreſent the Roots, Branches, and Heads of Colly-Flowers, that one would think Nature meant by this to ſhew us how ſhe operates in the Vegetation of Stones. All theſe Figures are of white Marble, tranſparent, cryſtallized, and generally break aſlant and in different Beds, like the Judaic Stone. Moſt of theſe pieces even are covered with a white Bark, and being ſtricken upon, will ſound like Copper.

On the left, a little beyond the Entry *(C)* of the Grotto, riſe three or four Pillars *(D)* or Columns of Marble, planted like Stumps of Trees on the tuft of a little Rock. The higheſt of theſe Stumps is ſix foot eight inches, and one foot diameter, almoſt cylindrical, and of equal thickneſs, except in ſome places, where it is as it were wavy; it is rounded at the top, and ſtands in the middle of the others. The firſt of theſe Pillars is double, and not above four foot high. There are on the ſame Rock ſome other budding Pillars, that look like the Stumps of Horns; I examined one which was pretty large, and that probably might be broken in M. *de Nointel*'s time: it exactly repreſents the Stump of a Tree cut down; the middle, which is like the ligneous Body of the Tree, is a brown Marble approaching to an iron-grey, about three inches broad, ſurrounded by divers Circles of different colours, or rather by ſo many old Saps, diſtinguiſhed from each other by ſix concentric Circles, about two or three lines thick, whoſe Fibres run from the Center to the Circumference. Theſe Stems of Marble muſt certainly vegetate; for beſides that not one ſingle Drop of Water ever falls into this place, it would not be conceivable,

ceivable, if they did, how a few Drops falling from a height of 25 or 30 fathom, could form cylindrical pieces, terminating like round Caps, and always of the ſame regularity: a Drop of Water would much rather diſſipate in the fall; it is certain that none diſtils through into this Grotto, as it does into common ſubterranean Cavities. All that we could find here of this nature, was ſome few indented Sheets of Stone, the points of which let fall a pearly Drop of Water very clear and very inſipid, which no doubt was formed by the Humidity of the Air, which in ſuch a place muſt condenſe into Water, as it does in Apartments lined with Marble.

In the furthermoſt part of the Grotto to the left, appears a Pyramid much more ſurpriſing, which ever ſince M. *de Nointel* cauſed Maſs to be celebrated here in 1673, has been called the Altar (*A*). This piece ſtands by itſelf, quite ſeparate from the reſt; it is 24 foot high, ſomewhat like a Tiara, adorned with ſeveral Chapiters fluted length-ways, and ſuſtained on their feet, of a dazzling whiteneſs, as is all the reſt of the Grotto. This Pyramid is perhaps the fineſt Plant of Marble that is in the world: the Ornaments with which it is covered, are all in the ſhape of Colly-flowers; that is to ſay, terminating in large Bunches, more maſterly deſcribed than if a Sculptor had juſt given them the finiſhing Touch. Once again I repeat it, 'tis impoſſible this ſhould be done by the Droppings of Water, as is pretended by thoſe who go about to explain the Formation of Congelations in Grottos. It is much more probable, that theſe other Congelations we ſpeak of, and which hang downwards, or riſe out different ways, were produced by our Principle, namely, Vegetation.

At the foot of the Altar are two Half-Columns, on which we placed Flambeaux to illuminate the Grotto, that we might view it more narrowly. M. *de Nointel* cauſed them to be broken off, to ſerve as a Ta-

a Table for the Celebration of midnight Maſs. Upon the Baſis of the Pyramid, the following Words were carved by his Order:

HIC IPSE CHRISTUS ADFUIT
EJUS NATALI DIE MEDIA NOCTE CELEBRATO M DC LXXIII.

In order to go round the Pyramid, you paſs under a great Maſs or Cabinet of Congelations, the backſide of which is hollow like the Roof of an Oven: the Door into it is low; but the Drapery of the ſides is Tapeſtry of great beauty, whiter than Alabaſter: we broke off ſome bits of it, and the inſide looked like candy'd Lemon-peel. From the top of the Roof, juſt over the Pyramid, hang Feſtoons of an extraordinary length, which form as it were the Attic of the Altar.

Monſieur the Marquiſs *de Nointel*, Ambaſſador of *France* to the *Porte*, paſſed the three *Chriſtmas* Holidays in this Grotto, accompanied by above five hundred Perſons, as well his own Domeſtics, as Merchants, Corſairs, or Natives, that were curious to follow him. A hundred large Torches of yellow Wax, and four hundred Lamps that burnt night and day were ſo well placed, that no Church was ever better illuminated. Men were poſted from ſpace to ſpace, in every Precipice from the Altar to the opening *(C)* of the Cavern, who gave the ſignal with their Handkerchiefs, when the Body of J. C. was lifted up; at this ſignal fire was put to 24 Drakes, and to ſeveral Patereroes that were at the Entrance of the Cavern: the Trumpets, Hautbois, Fifes, and Violins, made the Conſecration yet more magnificent. The Ambaſſador lay in the night almoſt oppoſite to the Altar, in a Cabinet ſeven or eight foot long, naturally cut in one of thoſe large Spires which we mentioned before. On one ſide of

this Spire is a hole that is an Entrance into another Cavern, but no body durſt go down into it.

They were much perplexed to bring Water from the Village to ſerve ſo many People. The Capuchins, that were his Excellency's Chaplains, were not in poſſeſſion of the Rod of *Moſes*. After much ſearching they found a Spring to the left of the Aſcent; it is a little Cavern, in the hollow of the Rock, that ſerves as a Receptacle to the Water.

M. *de Nointel* was the Man that renewed the Memory of this Grotto. The Natives themſelves durſt not go down into it before he came to *Antiparos*; he encouraged them by Largeſſes. The Corſairs offered to accompany any that would ſhew them the way: thoſe Gentlemen thought nothing difficult that might be a means of making their court to his Excellency, who was a paſſionate Lover of ſuch Curioſities, and eſpecially of any thing antique. Perhaps upon the credit of the Inſcription we have inſerted above, he imagined ſome precious Monument might be found there. He carried with him two very ſkilful Draughts-men, and three or four Maſons with Utenſils that would looſen and lift away the moſt lumberſome pieces of Marble. Never did Ambaſſador return from the *Levant* with ſo many fine things: and by good-fortune moſt of theſe pieces of Marble are in the hands of M. *Baudelot* of the Academy Royal of Inſcriptions and Medals; they were reſerved for a Perſon of his Merit.

I have but one word more to ſay of the Grotto of *Antipater*; ſo they call a little Cavern, into which you enter by a ſquare Window open at the hindermoſt part of that Cavern, which ſerves as a Veſtibulum to the great Grotto. That of *Antipater* is all lined with Marble cryſtalliz'd and fluted; it is a kind of Parlour of the ſame Floor with its Opening, and would be extremely agreeable to a Man that had

had not been dazzled with the Miracles that are in the large Grotto.

The top of the Mountain where theſe Grottos are, is as it were paved with tranſparent Cryſtallizations, like common Talc; but which always break into Lozenges or Cubes: and I fancy theſe Cryſtallizations are Symptoms of ſubtterranean Grottos. I have ſeen the like at *Candia* upon Mount *Ida*, and at *Marſeilles* at St. *Michael D'Eau Douce*. From the Ridges of the Cavern of *Antiparos* hang ſome Roots of that fine Caper-Tree without Thorns [*a*], whoſe Fruit they candy in the Iſlands. The reſt of the Mountain is ſpread with *Cretan* Thyme, falſe Dittany, Cedars with Cypreſs-Tree Leaves, Lentiques, Squills: all theſe Plants are common over the Iſlands of *Greece*, and *Antiparos* would not be worth viſiting, were it not for this charming Grotto.

We croſs'd the Canal that runs between *Antiparos* and *Paros*, with a South-Weſt Wind, that blew in our poop [*b*], and carried us ſix miles in leſs than an hour's time: for tho' the Canal is not above a mile broad, it is reckoned ſix or ſeven from the Port of *Antiparos* to that of *Paros*. This Diſtance ſatisfied us that *Antiparos* is the Iſland which the Ancients knew by the name of *Oliaros*: there is no room for doubting it, from a Paſſage which *Stephens* the Geographer has preſerved to us, of the Treatiſe of the Iſlands by *Heraclides Ponticus*, who makes *Oliaros* to be a Colony of *Sidonians*, and places that Iſland about ſeven [*c*] miles from *Paros*; which agrees exactly with the Length of our Paſſage. Our Boat was bravely toſs'd about, and the Rain, which fell in Sheets, wetted us to ſome purpoſe: it was the laſt Day of *Auguſt*, and the firſt time we had ſeen it rain in the *Archipelago*.

[*a*] Capparis non ſpinoſa fructu majore. *C. B. Pin.* 180.
[*b*] Labech. [*c*] LVIII ſtad.

We

ΠΑΡΟΣ. We landed the ſecond of *September* at the Gate of the Caſtle of [*a*] *Parechia*, the chief Town in the Iſland *Paros* [*b*], built on the Ruins of the ancient and famous *Paros*, which, according to *Stephens* the Geographer, was the biggeſt and moſt potent of the *Cyclades*. When the *Perſians*, by order of *Darius*, croſs'd over into *Europe* to make war on the *Athenians*, *Paros* ſided with the *Aſiatics* [*c*], whom ſhe aſſiſted with Troops for the Battle of *Marathon*. *Miltiades*, laden with Glory after that great Day, obtained of the *Athenians* a ſtrong Fleet, and aſſured them, without declaring for what purpoſe he deſigned it, that he would carry their Army into a Country where it ſhould win great Riches without much trouble. *Paros* was beſieged by Land and Sea [*d*]: the Inhabitants ſeeing their Walls laid in ruins, deſired to capitulate; but perceiving a great Fire on the ſide of *Mycone* [*e*], they imagined it to be the Signal of ſome approaching Succour, ſent them by *Datis* one of the *Perſian* Generals; whereupon they would not any more hearken to Capitulation: and this gave occaſion to the Proverb, *To keep one's Word after the* Parian *manner* [*f*]. *Miltiades*, who was in apprehenſion of the Enemy's Fleet, burnt all his Machines, and retired haſtily to *Athens*.

Herodotus [*g*], who deſcribes this very carefully, far from ſaying that the beſieged were inclined to capitulate, relates, that *Miltiades* deſpairing to carry the Place, conſulted *Timon*, a Prieſteſs of the Country, who adviſed him to perform ſome ſecret Ceremony in the Temple of *Ceres* near the City. That General followed her Counſel; but endeavouring to leap over the incloſure of the Temple, he broke his

[*a*] PAROS. PARIS, *by the* Franks. [*b*] *Or* Parichia.
[*c*] Herod. lib. 6. [*d*] Corn. Nepos in Miltiad.
[*e*] Steph. [*f*] Ἀναπαριάζειν. [*g*] Ibid.

Leg.

Leg. In all probability the Ceremony did not ſucceed; he was obliged to raiſe the Siege; the Senate condemned him to pay the Charges of the Expedition: he was thrown into Priſon till he ſhould pay the Debt, and there he died of his Wounds. This Siege was very glorious to the *Parians*, notwithſtanding they were reckoned People without Faith for their behaviour in it; for *Miltiades*, who had been unable to ſubdue it, was the greateſt Soldier of his Age. After the Battle of *Salamin*, *Themiſtocles*[*a*], tho' buſied in the Siege of *Andros*, raiſed Contributions upon *Paros*, and made it tributary to *Athens*, becauſe it had favoured the *Aſiatics* more than any other of the Iſlands. This is what is to be found of moſt certainty in the *Greek* Hiſtory relating to the Iſland of *Paros*. If we go back beyond the Power of the *Athenians*, we ſhall even then meet with ſomething conſiderable of this Iſland; and this would give occaſion to ſpeak of the different Maſters that poſſeſſed theſe famous *Cyclades*, among which, *Paros* was not the leaſt conſiderable.

Perhaps *Seſoſtris*, that great King of *Egypt*, who called himſelf King of Kings and Lord of Lords[*b*], received the Submiſſion of *Paros*, as well as of moſt of the reſt of the *Cyclades*, that is to ſay, of ſome other Iſlands of the *Archipelago* that lie almoſt in a Circle round the famous *Delos*. The *Phenicians* [*c*] muſt have poſſeſſed theſe Iſlands, ſince they were the firſt Maſters of the *Grecian* Sea; but it is no eaſy matter to reconcile *Thucydides* and *Diodorus Siculus* [*d*], about the time when the *Carians* ſettled in theſe Iſlands. *Thucydides* pretends that *Minos* drove thoſe People out of them; and *Diodorus* on the contrary advances, that they did not ſo much as

[*a*] Herod. lib. 8. [*b*] Βασιλεὺς Βασιλέων, καὶ Δεσπότης Δεσποτῶν. Diod. Sicul. Biblioth. Hiſt. lib. 1.
[*c*] Thucyd. lib. 1. [*d*] Biblioth. Hiſt. lib. 5.]

go thither till after the *Trojan* War, and that they forced the *Cretans* to leave them. *Stephens* the Geographer affirms, that the *Arcadians* mixed with the *Cretans*, and gave the name of one of their Generals, called *Paros*, to the Iſland we are now ſpeaking of; for before, it went by that of *Minos*, as *Pliny* obſerves [*a*].

According to *Apollodorus* [*b*], it was in this Iſland that *Minos* learnt the Death of his Son *Androgeas*, who was killed in *Attica*, where he had diſtinguiſhed himſelf at the public Games. That unhappy Father, who was then ſacrificing to the Graces at *Paros*, was ſo ſtruck with Grief, that he threw his Garland to the Earth, and would not play on the Flute. *Eurydemon*, *Chryſes*, *Nephalion* and *Philolaus*, other Children of *Minos*, were retired to *Paros*, when *Hercules* paſſed through it to go in queſt of the Girdle of *Hypolita*, Queen of the *Amazons*, by order of *Euryſtheus* [*c*].

It is alſo certain, that *Paros* did not refuſe the Propoſals of *Xerxes* Son of *Darius*, when that Prince demanded of the *Grecian* Iſlands Earth and Water; ſince of all the Iſlanders, there were only the Inhabitants of *Melos*, *Siphnos*, and *Seriphos* [*d*], that would not grant him his Demand. The Inhabitants of the other Iſlands deſerted the *Athenians*, and did not own their Sovereignty till after the Storm was blown over. *Diodorus Siculus* [*e*] remarks, that they were plundered, in ſpite of the *Athenian* Fleet appointed to defend them from the Inſults of *Alexander* Tyrant of *Pheræa*, who ſurpriſed and routed that Armament.

It appears by that famous Monument of *Adulas*, ſo exactly deſcribed by *Coſmos* of *Egypt* and ſo

[*a*] Hiſt. Nat. lib. 4. cap. 12. [*b*] Biblioth. lib. 3. cap. 14. [*c*] Idem Biblioth. lib. 2. cap. 4. [*d*] Herod. lib. 8. [*e*] Biblioth. Hiſt. lib. 15.

well

well illuſtrated by the R. F. *Dom Bernard de Montfaucon* [*a*], that the *Cyclades*, and conſequently *Paros*, were under the dominion of the *Ptolomies*, Kings of *Egypt*: for that Monument, which is of the time of *Ptolomy Evergetes*, the third of the Name, makes mention of thoſe Iſlands. From the dominion of the *Egyptians*, it fell again into that of the *Athenians*. *Mithridates* [*b*] for a little while was Maſter of the *Cyclades*; but being forced to give way to the Good-fortune of *Sylla*, to the Valour of *Lucullus*, and to the Greatneſs of *Pompey*, as *Florus* expreſſes it, he retired towards the North. The *Romans* continued quiet Poſſeſſors of *Athens* and the *Archipelago*, the Iſlands of which were erected into a Province, with *Lydia*, *Phrygia*, and *Caria*. This Province was afterwards under a Proconſul, together with the *Helleſpont* and *Aſia Minor*.

The *Greek* Emperors in their turn were Maſters of the *Archipelago*, till *Marco Sanudo*, a noble *Venetian*, was made Duke of *Naxia* by *Henry* Emperor of *Conſtantinople* [*c*]. This new Duke united *Paros*, and ſeveral other neighbouring Iſlands, to *Naxos* [*d*]. *Paros* was diſmembred from it by *Florentia Sanudo*, Dutcheſs of the *Archipelago*, who gave it as Portion to *Mary* her only Daughter, the Wife of *Gaſpar de Sommerive* [*e*]: this was a great Lord, who afterwards juſtly pretended to the whole Dutchy of *Naxos*; but he was obliged to take up with *Paros*, being unable to reſiſt *Francis Criſpo*, who having cauſed *Nicholas Carcerio* to be aſſaſſinated, entered into poſſeſſion of the reſt of the Dutchy.

Some Years after, *Paros* came into the illuſtrious Family of *Venier*, by the Marriage of *Francis Venier*, a Noble *Venetian*, with *Florentia de Sommerive*,

[*a*] Topogr. Chriſtian. de Mundo, lib. 2.
[*b*] De Bello Mithrid. [*c*] 1207. [*d*] Hiſtory of the Dukes of the *Archipelago*. [*e*] Summaripa.

Siſter to *Courſin de Sommerive*, to whom ſhe was ſole Heireſs. *Francis Venier* was Grandfather of that famous *Venier* who yielded the Iſland of *Paros* to *Barbaroſſa*, Captain-Baſhaw under *Solyman* II. only becauſe he was utterly deſtitute of Water at *Kephalo* in Fort St. *Anthony*. *Leunclavius* [*a*] makes mention of a *Greek* called *James Heraclides* and *Baſilicus*, who deduced himſelf from the Princes of *Wallachia*, and bore the Title of Marquiſs of *Paros*. The *Wallachians* put him to death in 1563; but it is not probable he ever was in poſſeſſion of that Iſland, in regard the *Turks* took it from the *Venetians*.

As to the Caſtle of *Paros*, or *Parechia*, its Walls are built of nothing but ancient pieces of Marble. Moſt of the Columns are placed in it long-wiſe, and ſhew only their Diameter: ſome of thoſe that ſtand upwards, ſupport Corniches of an amazing bigneſs. On whatever ſide you caſt your eyes, you ſee nothing but Architraves or Pedeſtals, mingled with great pieces of Marble, that were formerly employed in nobler Works. To make the Door of a Stable, which uſually ſerves for that of the whole Houſe, they ſet up two Ends of Corniches, the Moldings of which are admirable: a-croſs theſe they lay a Column to ſerve for a Lintle, without much minding whether 'tis placed according to Rule, and level, or no. The Natives, who find this Marble ready cut to their hands, put it together as well as they can, and oftentimes whiten it with Lime. As for Inſcriptions, they are not hard to be met with round the Town; but they are ſo mauled, that you can make nothing of them. The *French*, *Venetians*, and *Engliſh*, have carried away the beſt, and they every day break to bits the fineſt pieces that they find, for the incloſure of their Fields; Frizes, Altars, Baſſo-Relievos, nothing can eſcape the Ignorance of the

[*a*] Supplem. Annal.

Greeks.

Greeks. Wretched Cutters of Saltſellers and Mortars are all you can find here, in the room of thoſe great Sculptors and ſkilful Architects, who formerly made the Marble of this Iſland more famous than that of the neighbouring Iſlands [*a*]; for this beautiful ſort of Stone is no leſs common at *Naxos* and at *Tinos*, but they wanted Men of Skill to work upon it, and bring into repute.

They carried us three miles from the Caſtle to ſee ſome ancient Quarries, where there is nothing left but a few Trenches all covered with broken Bits and Rubbiſh of Stone, as freſh as if they had been lately worked in: Mandrake and falſe Dittany grow plenty about them. The moſt ancient Quarries are a mile from thence, above the Mill belonging to the Monaſtery of St. *Minas*. In one of thoſe Quarries is an antique Baſſo-Relievo, wrought upon the Marble itſelf, which in that place lies naturally almoſt perpendicular at the bottom of a great Cavern that now is uſed for a Sheep-fold, from whence it is probable they got this fine Marble by the Light of Lamps[*b*]. There is great likelihood that the Mountain where this Cavern ſtands, is Mount *Marpeſus* [*c*], mentioned by *Servius* and *Stephens* the Geographer.

This Baſſo-Relievo is four foot long, and its higheſt part is two foot five inches; the bottom of it is cut level, the top is pretty irregular, becauſe the Performer fitted it to the Figure of the Rock. Tho' this Work has been very ill handled by Time, it nevertheleſs appears to be a kind of Bacchanal, or if you will a Country-Wedding, containing twenty nine Figures tolerably well deſigned, but ill put to-

[*a*] Paros Marmore nobilis. *Plin. Hiſt. Nat. lib.* 4. *cap.* 12.

[*b*] Lapis Lychnites quoniam ad lucernas in cuniculis cæderetur. *Plin. lib.* 36. *cap.* 5. Λίθος λυχνεὺς. Ath. Deipn. lib. 5.

[*c*] ΜΑΡΠΕΣΣΑ ὄρος Πάρου ἀφ' οὗ οἱ λίθοι ἐξαίρονται. Steph. Marpeſos mons eſt Pariæ inſulæ. *Serv. in Æneid.* 6.

gether. Of twenty of theſe Figures, which are upon a line, the ſix biggeſt are ſeventeen inches tall; they repreſent Nymphs dancing a ſort of Brawl: there is another ſitting on the left hand, that ſeems to draw back, tho' preſſed to dance. Among theſe Figures appears the Head of a Satyr with a long Beard, that laughs till his ſides crack. On the right are placed twelve ſmaller Figures, which ſeem to come only to be Spectators. *Bacchus* ſits quite o'top of the Baſſo-Relievo, with Aſſes Ears, and a huge gundy Gut, ſurrounded with Figures in ſeveral Attitudes; they all ſeem perfectly merry, eſpecially a Satyr that ſtands in the front, with Ears and Horns like a Bull. The Heads of this Piece were never finiſhed: 'twas a Whim of ſome Carver, who diverted himſelf with loading his Marble, and who wrote at the bottom of his Baſſo-Relievo,

ΑΔΑΜΑΣ
ΟΔΡΥΣΗΣ
ΝΥΜΦΑΙΣ.

Adamas Odryſes *rear'd this Monument to the Girls of the Country.* Anciently the Ladies called themſelves Nymphs, as *Diodorus Siculus* [*a*] informs us; and [*b*] *Barthius* proves pretty plain, that this Name was peculiarly applied to thoſe that were not married.

In a word [*c*] the Marble of this Iſland grew ſo famous, that the beſt Carvers uſed no other. *Strabo* had reaſon to ſay, that it is an excellent Stone for Statues; and *Pliny* [*d*] tells us, that it was ſent for from *Egypt*, to adorn the Frontiſpiece of that celebrated Labyrinth, which was counted one of the Wonders of the World. As to Statues, the beſt Judges a-

[*a*] Biblioth. Hiſt. lib. 3. [*b*] Animad. ad Stat. part 2.

[*c*] Omnes autem tantum candido marmore uſi ſunt à Paro inſula. *Plin. Hiſt. Nat. lib.* 36. *cap.* 5.

[*d*] Αξία ἡ πρὸς τὴν μωρμωρογλυφίαν. Rer. Georg. lib. 10.

gree,

gree, that the *Italian* Marble is preferable to the *Grecian*. *Pliny* juſtly affirms, that of [*a*] *Luna* is much whiter. The *Grecian* Marble has a large cryſtalline Grain, that gives falſe Lights, and flies in little bits, if not cautiouſly managed; whereas that of *Italy* obeys the Chizzel, being of a much finer and cloſer Grain.

The Quarry of Marble that is in *Provence* between *Marſeilles* and *les Pennes*, ſeems to be of the ſame Grain with the *Grecian* Marble: perhaps it would be ſofter, if they dug to a certain depth. There is alſo found in thoſe parts a very hard Stone like Porphyry, but the Spots of it are pale; the only way to know the beauties of theſe Quarries is to open them. Who would ever have thought, that a Repreſentation of *Silenus* [*b*] would be found in thoſe of *Paros*, had they not gone very deep to diſcover that Miracle?

After viſiting theſe Quarries, we went to ſee the principal parts of the Iſland. There ſtill remains at *Nauſa* or *Agouſa* a ruinated Fort built in the Sea, on the Remains of which are to be ſeen the Arms of *Venice:* the other chief Villages are *Coſtou*, *Lephchis*, *Marmara*, *Chepido*, and *Dragoula*. Theſe three laſt Villages are at *Kephalo*, a part of the Iſland very well known, by means of Fort St. *Anthony*, which *Barbaroſſa* had not conquer'd, but that the Soldiers in it died of Thirſt. *Venier*, the Lord of the Iſland, who defended it ſo vigorouſly, got away to *Venice*, whither he had before ſent his Wife and Children. The Fort is demoliſh'd, and nothing is left but the Monaſtery of St. *Anthony*. At preſent they make uſe of the Marble dug from the Quarries of that part of the Iſland, and eſpecially from thoſe of *Mar-*

[*a*] Plin. ibid. *The Quarries of* Maſſa *and* Carara *are thought to be the ſame.*

[*b*] In Pariorum lapidicinis mirabile proditur gleba lapidis unius, cuneis dividentium ſoluta, imaginem Sileni intus extitiſſe. *Plin. Hiſt. Nat. lib.* 3. *cap.* 5.

mara, whence they carry it in Boats to *Parechia*; whereas that of the ancient Quarries can go thither only by Land-Carriage, which is very ſcarce in the Iſlands.

Pliny [*a*] very well fixes the Bigneſs of the Iſland *Paros*, in ſaying it is but half as large as *Naxos*, which he reckons 75 Miles round: by this Reckoning, *Paros* muſt be but 36 or 37, the uſual Meaſure of the Natives. They ſuppoſe it to contain about 1500 Families, commonly tax'd at 4500 Crowns Capitation; but in 1700, they forced them to pay 6000, and 7000 for the Land-Tax. Indeed this Iſland is well cultivated; they feed abundance of Flocks: their Trade conſiſts in Corn, Barley, Wine, Pulſe, Seſamum, Calicoes. Before the *Candian* War, they gather'd a great deal of Oil; but the *Venetian* Army burnt all the Olive-Trees of *Paros*, in nine or ten Years that it continu'd there. This Iſland is ſo well ſtock'd with Partridges and wild Pigeons, that we bought three Partridges and two Wood-Pigeons for eighteen Pence. Their Butchers-Meat is good, and they do not want for Hogs: they have here, as in the reſt of the Iſlands, excellent little [*b*] Mutton, which they feed in their Houſes with Bread and Fruits. Their Melons are perfectly delicious; but they have no opportunity of eating them when the *Turkiſh* Army is among them: for they in a few days conſume all the Fruits of the *Archipelago*.

At *Paros* we ſaw it rain for the firſt time ſince we left *France*. The Earth was ſo parch'd, that it required a little Deluge to allay its Thirſt. The Cotton, the Vines, and the Fig-trees would be quite burnt up, were it not for the Dews, which are ſo abundant, that our great Coats were dripping wet with them, when we lay in the Fields, or in Boats,

[*a*] Hiſt. Nat. lib. 4. cap. 12. [*b*] Brouſſins.

which

which we were often drove to do, in paſſing from one Iſland to another. To ſet out in a Calm, won't ſave you: as they have no Compaſs, you are forced to put in at the firſt Lee-ſhore, when a briſk Gale begins to blow.

The Cadi, the Conſuls of *France*, *England*, and *Holland*, reſide at *Parechia*, where two Conſuls are choſen every Year: the Office of Cadi, and that of Vaivode, when we were there, were exercis'd by *Conſtantachi Condili*, the richeſt *Greek* in the Iſland, Brother of *Miquelachi Condili*, Conſul of *France*: it is a mark of great Elegance among the *Greeks* to have their Names terminate in *achi* [*a*]. They ſay, *Conſtantachi*, *Miquelachi*, *Janachi*, inſtead of *Conſtantine*, *Michael*, *John*; and in this Iſland they ſpeak with more propriety than in the reſt of the *Archipelago*.

The Inhabitants of *Paros* have always been accounted People of good Senſe, and the *Greeks* of the neighbouring Iſlands often make them Arbitrators of their Diſputes. This puts me in mind of the Choice the *Mileſians* formerly made of ſome wiſe *Parians* [*b*], to put their City, which was ruin'd by Parties, into a Form of Government: thoſe *Parians* review'd the Country of *Miletus*, and named to the Magiſtracy thoſe whoſe Lands were beſt cultivated; reaſonably concluding, that they who took due care of their own Eſtates, would not neglect the Affairs of the Publick.

St. *Mary*'s is the beſt Port in the Iſland; the greateſt Fleet may anchor there with ſafety, and more conveniently than in that of *Agouſa*, which is cloſe to it. The Port of *Parechia* is fit only for Small-Craft: they have a mighty eſteem for that

[*a*] *They ſay* Petrachi, Antonachi, Dimitrachi, Nicolachi, Gourjachi, Stephanachi, Philippachi, Franciſcachi; *inſtead of* Peter, Anthony, Demetrius, Nicholas, George, Stephen, Philip, Francis. [*b*] Herod. lib. 5.

of

of *Drio* [*a*], where the *Turkiſh* Fleet generally caſts anchor. The Road of *Drio*, which is on the Weſtern part of the Iſland, leaves *Naxia* to the Eaſt, and *Nio* to the South. The moſt Eaſterly of the two Rocks that lie in the middle of this Road, is not above 500 paces long, and the other is almoſt 800: here the Fleets have good Mooring, and the South-Weſt is the Wind that blows into the Road. Oppoſite to this latter Rock, in a Plain at the foot of a little Hill, runs a fine Stream, iſſuing from four Springs not above eight or ten paces one from the other: theſe Springs firſt form a little Stream divided into three Gutters, where the *Turks* have within theſe few Years cut Ciſterns for Bathing and making their Ablutions; theſe Gutters run down into the Sea, and when the Ships water, they flow into the Caſks in the Boats, by means of Pipes made of boil'd Leather, which they call *Hand Leathers*.

The *Panagia* or *Madona*, which ſtands out of the City of *Parechia*, is the largeſt and handſomeſt Church in the *Archipelago*: this is no very great Commendation; its Light is good, and the Arches of the Roofs are tolerably beautiful: but as the Columns were taken out of the Ruins of the City, and are of different Orders and Models, the whole is ſadly miſmatched. The great Dome on the outſide has the form of the Helm of a Lembick: the Sculpture of the Frontiſpiece is execrable, and the Painting of the Choir very coarſe. The *Greeks* call this Church *Catapoliani* [*b*]. It is not at all probable, that it was built upon the Ruins of that magnificent Church dedicated to the Virgin, deſcribed by *Baronius* [*c*]. That was in the midſt of a great Foreſt, which was the Retreat of St. *Theoctiſta*, the Patroneſs of the Iſland; and *Catapoliani* is at the

[*a*] *Or* Treou. [*b*] Καταπολίανη. [*c*] Ad Ann. 902.

Gate

Gate of *Parechia*, that is, of the ancient City of *Paros*, on the Sea-ſhore.

The Convent of *French* Capuchins, which is on the right hand as you go to this Church, is very well built; its Church is pretty, and its Garden agreeable: there are but two Fathers in it, who live upon Alms, and teach *Greek* and *Italian*. It is the Rendevouz and Comfort of the *Latins*, who are but very few in this Iſland.

Among the Chapels in the Town, St. *Helena*'s is much eſteem'd; indeed it is a very great pity, that the *Parian* Marble, formerly ſo great an Ornament to *Greece*, ſhould be ſo ill apply'd. Nothing can be more ridiculous than to ſee poor Plates of Earthen Ware inchaſed in that beautiful Stone, inſtead of Sculpture, to adorn the Frontiſpieces of their Chapels: 'tis like ſetting a Flint Stone in Gold. They reckon no leſs than ſixteen Monaſteries in *Paros*, viz.

St. *Minas the Martyr*, the biggeſt Convent in the Iſland, tho' it has but two Caloyers; Ἅγιος Μῆνας.

St. *Michael the Archangel*, Ἅγιος Ταξίαρχης.

The *Convent of the Apoſtles*, Ἅγιοι Απόστολοι.

Our Lady of the Lake, Παναγία Λαγουβάρδο.

St. *John the Rainy*, Ἅγιος Ιωάννης Καύρεχα.

St. *George of the Gooſeberries*, a Fruit pretty rare in the Eaſt; Ἅγιος Γεωργίος Μέρελι.

St. *Andrew*, Ἅγιος Ανδρέας.

St. *Anthony*, Ἅγιος Αντωνίος.

The *Holy Solitude*, Ἁγία Μόνη.

Our Lady of all Foreſight, Παναγία Σεκαριανή.

St. *John Adrian*, Ἅγιος Ιωάννης Αδριανί.

St. *Cyriac*, or St. *Dominic*, Ἅγιος Κυριακός.

St. *John of the Seven Fountains*, Ἅγιος Ιωάννης ἑπταβρίσης.

Our Lady of the Unwholeſom Place, Παναγία Τοπαφάνα.

St.

St. *Noirmantinus*, the Hermit of Mount *Sinai*, Ἅγιος Καραλώβος.

The *Monaſtery of Chriſt*, ὁ Χριστὸς.

Archilochus [*a*], the famous Author of Iambick Verſes, diſtinguiſh'd himſelf among the Great Men of *Paros*. *Horace* was in the right to ſay that Rage inſpired that Poet [*b*]: his Verſes were ſo biting, that *Lycambas* [*c*], his Antagoniſt, was ſuch a Fool as to hang himſelf for deſpair. *Archilochus* lived in the time of *Gyges* King of *Lydia*, and was Contemporary with *Romulus*.

We are at a loſs for the Name of an excellent Man of that Iſland, who was the Author of the nobleſt Monument of Chronology that is in the World [*d*], which is now to be ſeen in the *Sheldonian* Theatre at *Oxford:* upon this piece of Marble, which M. *de Peireſc* [*e*] purchas'd in the *Levant*, with ſeveral others, that fell into the hands of the Earl of *Arundel*, are engraved the moſt noted *Greek* Epochas from the Reign of *Cecrops*, the Founder of the *Athenian* Monarchy, to *Diognetes* the Magiſtrate; that is to ſay, the Courſe of 1318 Years. Biſhop *Uſher* believes that this Chronology was written 263 Years before Chriſt.

This Marble, which could not be corrupted like a Manuſcript, informs us of the Time of the Foundation of the moſt famous Cities of *Greece*, and the Age of the greateſt Men that were Ornaments of that Nation. For inſtance, by this we know that *Heſiod* lived 27 Years before *Homer*, and that *Sappho* wrote not till about 200 Years after that Poet. Theſe Marbles fix the Magiſtrates [*f*] of *Athens*,

[*a*] Strab. Rer. Geog. lib. 10.

[*b*] Archilochum proprio rabies armavit Iambo. *Horat. de Arte Poet.*

[*c*] Tincta Lycambeo ſanguine tela madent. *Ovid. in Ibin.*

[*d*] Herod. lib. 1. [*e*] Gaſſend. in vita Peireſc.

[*f*] Ὁ Ἄρχος.

and are of vaſt help to us in the Wars of thoſe Times: but this is not a proper place to enter into theſe Particulars; it is our buſineſs now to relate our Paſſage into the Iſland of *Naxia*, known to the Ancients by the Name of *Naxos*.

NAXIA [*a*].

We arrived there the ſeventh of *September*, in leſs than two hours; for the Paſſage from Port *Agouſa* (which is at the North Point of *Paros*) is but nine miles over, and the Canal, in a direct line, is but ſix miles broad: ſo that *Pliny* [*b*] has very well ſettled the diſtance between theſe two Iſlands at 7 miles 500 paces. *Naxia* is a Corruption of *Naxos:* every body knows that the *Greek* Tongue has undergone great Changes in the Decadence of the Empire. The word *Naxia* is to be found in *John Cameniatus*, who wrote of the taking of *Theſſalonica* [*c*] by the *Saracens:* he was taken and carry'd to *Candia* with the other Slaves [*d*]. The Fleet of the *Saracens*, in which they were, anchored at *Naxia*, ſays he, to exact the accuſtom'd Tribute; but it ſuffer'd very much in the Port of the Fiſhpond [*e*], which is now called the Port of the Saltpits, to the right of the Gate of the Caſtle. They ſtill catch abundance of Mullets and Eels in this Port, by means of certain Hurdles of Reeds faſten'd together: theſe Hurdles fold like our Skreens, and are ſo ordered, that the Fiſh which get into them at holes left on purpoſe, cannot diſengage themſelves. They make uſe of Machines like theſe [*f*], but much bigger and better-contrived, in the Canal of *Martigues* in *Provence:* the Invention is very ancient. The *Ichthyophagi* of *Babylonia* applied themſelves to this kind of Fiſh-

[*a*] ΝΑΞΟΣ, Naxus. [*b*] Hiſt. Nat. lib. 4. cap. 12.
[*c*] De Excidio Theſſalon. [*d*] Ann. 904.
[*e*] Τὸ Ζωντάριον. [*f*] Bourdigous.

ing,

ing [*a*], and without trouble caught more Fiſh than they knew how to diſpoſe of. Theſe Hurdles laſt a long while, and are very portable, like thoſe which we uſe as Pens for Sheep.

The Fiſhery of *Naxia*, the Cuſtoms, and the Saltpits of the Town, are farm'd but at 800 Crowns: accordingly you may have twelve or fifteen Meaſures of Salt for a Crown, and each [*b*] Meaſure weighs 120 *French* Pounds. The Port of the Saltpits is not fit for large Veſſels, no more than the other Ports of the Iſland, which are all open to the North or [*c*] South-Eaſt: their Names are *Calados*, *Panormo*, St. *John Triangata*, *Filolimnarez*, *Potamides*, and *Apollona*, which perhaps retains that Name from the Temple of *Apollo*, which the *Athenians* built at the point of *Naxos*, oppoſite to the Iſland of *Delos*. We muſt have a care not to confound the Iſland of *Naxos*, as [*d*] M. *Spon* has done, with a Town of the ſame Name in *Sicily*; where, according to [*e*] *Thucydides*, the People of the Iſland *Eubœa* rais'd an Altar to *Apollo*.

Naxos, tho' without Ports, was a very flouriſhing [*f*] Republick, and commanded the Sea, at the time when the *Perſians* paſs'd into the *Archipelago*. It is true, they were in poſſeſſion of the Iſlands of *Paros* and *Andros*, whoſe Ports are excellent for the Reception and Entertainment of the greateſt Fleets. [*g*] *Ariſtagoras*, Governour of *Miletus* in *Ionia*, laid a deſign to ſurprize *Naxos*, under pretence of reſtoring the greateſt Lords in the Iſland, who being driven out by the Populace, had taken refuge with him. *Darius* King of *Perſia* furniſh'd him not only with Troops for landing, but

[*a*] Diod. Sicul. Biblioth. Hiſt. lib. 3.
[*b*] Mogis. [*c*] Siroc. [*d*] Voyage, *Tom.* 3.
[*e*] Lib. 6. [*f*] Georg. Syncell. Σύσκελλος, in eadem cella habitans. *Aſſiſtant of the Patriarch.* [*g*] Herod. alſo

alſo with a Fleet of two hundred Ships. The *Naxiotes* being ſecretly forewarn'd by *Magabates*, the General of the *Perſians*, with whom *Ariſtagoras* happened to fall out, prepared a warm Reception for him. He was forced to draw off, after a Siege of four months: and all the Service he could do the Iſlanders that had retired to *Miletus*, was to obtain leave to build them a Town at *Naxos*, to cover them from the Inſults of the People.

The *Perſians* made a ſecond Deſcent upon this Iſland, when they ravaged the *Archipelago*. [*a*] *Datis* and *Artaphernes* meeting with no reſiſtance, burnt the very Temples, and carry'd off a vaſt number of Priſoners. *Naxos* recover'd it ſelf from this Loſs, and [*b*] ſent four Ships of War to that powerful *Grecian* Fleet, which beat that of *Xerxes* at [*c*] *Salamin*, in the Gulph of *Athens*. The Remembrance of the Miſchiefs the *Perſians* had done to *Naxos*, and the Fear of provoking them to new ones, obliged the People to declare for the *Aſiaticks*: but the Officers of the Iſland were of a contrary Opinion, and carry'd the Ships which they commanded, to join the *Grecian* Fleet, by order of *Democritus*, the moſt potent of the Citizens of *Naxos*. *Diodorus Siculus* [*d*] informs us, that the *Naxiotes* gave great proofs of Valour at the Battle of *Platea*, where *Mardonius*, another *Perſian* General, was defeated by *Pauſanias* [*e*]. Mean while the Allies having given the Command of the Army to the *Athenians*, theſe latter declared War againſt the *Naxiotes*, to puniſh the Favourers of the *Perſians*. The City therefore was beſieged, and forced to capitulate with its primitive Maſters; for *Herodotus* [*f*], who places *Naxos* in the Diſtrict of *Ionia*, and calls it the happieſt of Iſlands, makes it

[*a*] Herod. lib. 6. [*b*] Idem, lib. 8. [*c*] Colouri.
[*d*] Biblioth. Hiſt. lib. 5.
[*e*] Thucyd. lib. 1. [*f*] Lib. 7.

an

an *Athenian* Colony [*a*]; and relates that *Piſiſtratus* had in his turn been in poſſeſſion of it [*b*].

Theſe are the moſt remarkable Events that happen'd to the Iſland of *Naxos* in the polite Times of *Greece*. If we ſearch into remoter Antiquity, we find in *Diodorus Siculus* [*b*] and *Pauſanias* the Origin of the firſt People that ſettled there. *Butes*, the Son of *Boreas* King of *Thrace*, having attempted to ſurprize his Brother *Lycurgus* in an Ambuſh, was by his Father's Order obliged to leave the Country with his Accomplices: their Good-fortune brought them to the Round Iſland [*d*], for ſo they named this we are now ſpeaking of. As the *Thracians* found in it few or no Women, and moſt of the Iſlands of the *Archipelago* uninhabited, they made ſome Irruptions upon the Continent, whence they brought off Women, among whom was *Iphimedia* the Wife of King *Aloeus*, and his Daughter *Pancratis*. That King, enraged at ſuch an Injury, commanded his Sons *Otus* and *Ephialtes* to revenge him: they beat the *Thracians*, and made themſelves maſters of the Round Iſland, which they named *Dia*. Theſe Princes ſome time afterwards kill'd each other in Combat, as *Pauſanias* ſays [*e*]; or were kill'd by *Apollo*, according to *Homer* and *Pindar*: thus the *Thracians* remain'd quiet Poſſeſſors of the Iſland, till a great Drowth conſtrain'd them to leave it, above two hundred Years after their Settlement. It was afterwards held by the *Carians* [*f*]; and their King *Naxios* or *Naxos*, according to *Stephens* the Geographer, gave it his own Name. He was ſucceeded by his Son *Leucippus*, the Father of *Smardius*, in whoſe Reign *Theſeus* returning from *Crete* with *Ariadne*, landed in the Iſland, where he

[*g*] Ἡ Νάξος εὐδαιμονίη τῶν νήσων. Herod. lib. 5.
[*b*] Idem, lib. 1. [*c*] Diod. Sic. Biblioth. Hiſt. l. 5.
[*d*] ΣΤΡΟΓΓΥΛΗ. [*e*] Lib. 9.
[*f*] Ἀπὸ τῦ Νάξε Καρῶν ἡγιμόνος. Steph.

left

left his Miſtreſs to *Bacchus*, whoſe Menaces had terribly frighten'd him in a Dream.

The Inhabitants of *Naxos* pretended that that God was brought up among them, and that this Honour had procured them all manner of Felicity. Others believed that *Jupiter* had intruſted him with *Mercury*, to be educated in the Cave of *Nyſa* on the Coaſts of *Phœnicia*, on that ſide that comes neareſt to *Nile:* from whence *Bacchus* was call'd *Dionyſius* [*a*]. This is not a proper place to diſentangle the Story of *Bacchus*. *Diodorus Siculus* relates, that there were three of them, to whom we are obliged not only for the Cultivation of Fruits, but alſo for the Invention of Wine, and for that of Beer, which one of them brought into uſe in favour of ſuch Nations as could not raiſe Vineyards in their own Country.

The famous Epocha that the ſame Author [*b*] has preſerv'd us relating to the overflowing of the *Pontus Euxinus* into the *Grecian* Sea, gives us great light into moſt of the Adventures that happen'd in ſome of thoſe Iſlands. That Epocha at leaſt diſcovers to us the Foundation of many Fables that have been publiſh'd of them: it will not be improper to mention it here by the way, that the Readers may not wonder at certain things which we ſhall ſpeak of in our Deſcription of the other Iſlands. *Diodorus* then aſſures us, that the Inhabitants of the Iſland of *Samothrace* [*c*] had not forgot the prodigious Alterations made in the *Archipelago* by the Overflows of *Pontus Euxinus*, which of a great Lake that it was before, became at laſt a conſiderable Sea by the Concourſe of the many Rivers that diſgorge into it: theſe Overflows laid the *Archipelago* under water, deſtroyed almoſt all the Inhabitants, and re-

[*a*] Ἀπὸ Διὸς καὶ Νύσης. Diod. Sic. Biblioth. Hiſt. lib. 4. & alibi. [*b*] Idem Biblioth. lib. 5. [*c*] Sanmandraki.

duced thoſe of the higheſt Iſlands to the neceſſity of climbing up to the tops of the Mountains. How many large Iſlands were then ſplit into divers pieces, if we may uſe that Expreſſion? Was there not reaſon after this, for looking on theſe Iſlands as a new World, that could not be peopled but in proceſs of time? Is it at all ſurprizing, that the Hiſtorians and Poets ſhould publiſh ſo many ſtrange Adventures, that happen'd in thoſe Iſlands in proportion as People of Courage left the Continent to go to view them? Is it any wonder that *Pliny*, the Epitomizer of ſo many Books now loſt, ſhould ſpeak of certain Changes incredible to thoſe that do not reflect upon what has happen'd in the Univerſe during ſo many Ages? What we have farther to ſay of *Naxia*, is leſs remote from our Age.

During the *Peloponneſian* War [*a*], this Iſland declared for *Athens*, with the other Iſlands of the *Ægean* Sea, except *Milo* and [*b*] *Thera*. *Naxos* afterwards fell into the hands of the *Romans*: after the Battel of *Philippi* [*c*], *Mark Anthony* gave it to the *Rhodians*; but took it from them again ſome time afterwards, becauſe their Government was too rigorous. It was under the dominion of the *Roman*, and afterwards of the *Greek* Emperors, till the taking of *Conſtantinople* by the *French* and the *Venetians* [*d*]; for three years after that great Revolution, as the *French* purſu'd their Conqueſts of the Provinces and Places upon the Continent, under the Emperor *Henry*, the *Venetians* being maſters of the Sea [*e*], gave permiſſion to ſuch Subjects of the Republick as would fit out Ships, to poſſeſs themſelves of the Iſlands of the *Archipelago*, and other maritime Places, upon condition that the Acquirers [*f*] of them did

[*a*] Thucyd. lib. 2. [*b*] Santorin. [*c*] Appian. lib. 5.
[*d*] 1207. [*e*] Flav. Blond. Breviar. Rer. Venet.
[*f*] Du Cange Hiſt. des Emp. de Conſtant. lib. 2.

homage

homage to thoſe to whom they belong'd, according to the Partition made between the *French* and *Venetians*. *Marco Sanudo* then got poſſeſſion of *Naxia* [a], *Paros*, *Antiparos*, *Milo*, *Argentiere*, *Siphanto*, *Policandro*, *Nanſio*, *Nio*, and *Santorini*. The Emperor *Henry* erected *Naxia* into a Dutchy, and gave *Sanudo* the Title of Duke of the *Archipelago*, and Prince of the Empire. F. *Sauger*, a Jeſuit Miſſionary very much eſteem'd in the *Levant* by the name of F. *Robert*, has happily clear'd up the Succeſſion of the Dukes from *Marco Sanudo* to *James Criſpo*, the 21ſt and laſt Duke of the *Archipelago*, who was outed by the *Turks* under *Selim* II. and died of Grief at *Venice*. His Father *John Criſpo* had enter'd into an Engagement ſome years before, to pay *Solyman* II. a Tribute of ſix thouſand Crowns in Gold, when *Barbaroſſa* made his Deſcent upon the Iſland, and plunder'd it. Thus ended the Sovereignty of the *Archipelago*, after having been above three hundred Years [b] in the hands of *Latin* Princes. A long while before, the Iſland had been ravaged by *Homur* a *Mahometan* Prince, Contemporary with *John Paleologus*, and Maſter of *Smyrna* and the Coaſt of *Ionia*.

Tho' this Iſland is one of the moſt agreeable in the whole *Archipelago*, yet to us it ſeem'd fitter to inſpire Grief than Joy: you muſt traverſe it all over to find out the fine parts of it, which are the *Campo de Naxia*, the Plains of *Angarez*, of *Carchi*, of *Sangri*, of *Sideropetra*, of *Potamides*, of *Livadia*, the Valleys of *Melanes* and of *Perato*. The whole Iſland is cover'd with Orange, Olive, Lemon, Cedar, Citron, Pomegranate, Fig, and Mulberry-Trees; it has alſo a great many Streams and Springs. [c] The Ancients were not in the wrong, when

[a] Hiſtory of the Dukes of the *Archipelago*.
[b] Ducas Hiſt. Byzant. cap. 7.
[c] Μικρὰ λέγεται Σικελία. Agathem. lib. 1. cap. 5.

they call'd it *Little Sicily*. *Archilochus* in *Athenæus* compares [*a*] the Wine of *Naxos* to the Nectar of the Gods. There is a [*b*] Medal of *Septimius Severus*, on the Reverſe whereof *Bacchus* is repreſented holding in his Right Hand a Goblet, and a *Thyrſus* in his left. They drink excellent Wine at *Naxia* to this day: the *Naxiotes*, who are the true Children of *Bacchus*, cultivate the Vine very well, tho' they let it run along the ground eight or nine foot from the Trunk; which is the occaſion that in great Heats the Sun dries the Grapes too much, and they are more eaſily rotted by the Rain than at *Santorini*, where the Vine-Stumps grow like Shrubs.

Stephens the Geographer relates two Fables out of *Aſclepiades*, which ſhew the Goodneſs of this Iſland. It is given out, ſays he, that the Women are brought to bed at the end of eight Months, and that there flows a Spring of Wine in that Iſland: this Wine no doubt got it the name of *Dionyſias* [*c*], which *Pliny* mentions. That Author allows *Naxos* to be no more than 75 miles about; but the Inhabitants ſay 'tis 100. Its Form is almoſt oval, and ends in two points, one looking towards *Nio*, and the other pointing between *Mycone* and *Nicaria*.

Tho' there is no port at *Naxia* that is likely to draw a great Trade, yet they carry on a conſiderable Traffick in Barley, Wine, Figs, Cotton, Silk, Flax, Cheeſe, Salt, Oxen, Sheep, Mules, Emerils and Oil: they burn only Maſtick Oil, tho' for a Crown you may have eight Oques of Olive-Oil. Their Maſtick-Trees are loaded with a prodigious quantity of Seed, which when it is ripe they ſet to concoct, and preſs ſome days afterwards: this

[*a*] Deipn. lib. 1. [*b*] Legend. ΝΑΞΙΩΝ.
[*c*] Mox Dionyſiada à vinearum fertilitate appellarunt. *Plin. Hiſt. Nat. lib.* 4. *cap.* 12.

Oil

Oil is good againſt a Looſeneſs, the Whites, the Gonorrhea, the Colick: they anoint with it, in the falling of the Anus. [*a*] *Dioſcorides* recommends it for cutaneous Diſtempers. The Laudanum gather'd in this Iſland is fit for nothing but the Uſe of the Inhabitants; it is full of Dirt, Goats-hair, and Wool: for they do not take the pains to get it with Whips, as they do in *Candia*; they only cut off the Wool and Hair of ſuch Animals as have rubb'd againſt the Buſhes of that ſort of Ciſtus which we have deſcribed before, and which is very common at *Naxia*. [*b*] *Herodotus* and [*c*] *Dioſcorides* mention this way of gathering Laudanum. Wood and Coal, which are things very rare in the other Iſlands, are in great plenty in this. The People eat well; Hares and Partridges are extremely cheap; they catch their Partridges in wooden Traps, or elſe by means of an Aſs, under the belly of which a Peaſant hides himſelf, and ſo drives them into the Nets.

It is probable the City of *Naxia* [*d*], the Capital of this Country, was built upon the Ruins of ſome ancient City of the ſame name, which *Ptolemy* ſeems to have mention'd. The Caſtle ſituated on the moſt elevated part of the Town, was the Work of *Marco Sanudo*, the firſt Duke of the *Archipelago*: it is a Circuit flank'd with great Towers, within which ſtands a very large ſquare one, whoſe Walls are very thick, and which was properly the Palace of the Dukes. The Deſcendants of the *Latin* Gentlemen that ſettled in the Iſland under thoſe Princes, are ſtill in poſſeſſion of the Scite of this Caſtle. The *Greeks*, who are much more numerous, enjoy all from the Caſtle down to the Sea. The Enmity between the *Greek* and *Latin* Gentry, is irreconcileable: the *Latins* would rather make

[*a*] Lib. 1. c. 50. [*b*] Lib. 3. [*c*] Lib. 2. c. 128.
[*d*] Νάξος Νήσου ἡ πόλις. Ptol. Georg. lib. 3. cap. 15.

Alliance with the meaneſt Peaſant, than marry *Greek* Ladies; which made them procure from *Rome* a Diſpenſation to intermarry with their Couſin-Germans. The *Turks* uſe all theſe Gentlemen, of both ſorts, juſt alike. At the arrival of the meaneſt Bey of a Galliot, neither *Latins* nor *Greeks* ever dare appear but in red Caps, like the common Galley-Slaves, and tremble before the pettieſt Officer. As ſoon as ever the *Turks* are withdrawn, the *Naxian* Nobility reſume their former Haughtineſs: nothing is to be ſeen but Caps of Velvet, nor to be heard of but Tables of Genealogy; ſome deduce themſelves from the *Paleologi* or *Comneni*; others from the *Juſtiniani*, the *Grimaldi*, the *Summaripa's*.

The Grand Signior never need to fear any Rebellion in this Iſland: the moment a *Latin* ſtirs, the *Greeks* give notice to the Cadi; and if a *Greek* opens his mouth, the Cadi knows what he meant to ſay before he has ſhut it. The Ladies here are moſt ridiculouſly vain; you ſhall ſee them return from the Country after Vintage, with a Train of thirty or forty Women, half on foot and half upon Aſſes; one carries upon her head a Napkin or two made of Cotton, or a Petticoat of her Miſtreſs's; the other marches along, holding in her hand a Pair of Stockings, a ſtone Kettle, or a few Earthen Plates: all the Furniture of the Houſe is ſet to view, and the Miſtreſs ſorrily mounted, makes her Entry into the City in a kind of Triumph at the head of this Proceſſion. The Children are in the middle of the Cavalcade, and the Huſband uſually brings up the Rear. The *Latin Ladies* ſometimes dreſs after the *Venetian* manner; the Habit of the *Greek* Ladies here differs a little from that of the Women of *Milo*: we ſhall mention all their Clothes, in our Deſcription of the Dreſs of thoſe of *Mycone*.

To come to ſomething more ſerious: There are two Archbiſhops in *Naxia*, one *Greek*, aud another *Latin*;

Women of the Island of Naxos.

231.

B L

Latin; the *Latin* one is very eaſy in his Circumſtances, and is named by the Pope: his Church, which is call'd the Metropolitan, was built and endow'd by the firſt Duke of the Iſland; and accordingly the Chapter conſiſts of ſix Canons, a Dean, a Chanter, a Provoſt and a Treaſurer, beſides nine or ten aſſiſtant Prieſts, that make up the reſt of the Clergy.

The Jeſuits have their Reſidence near the Ducal Tower; they generally are ſeven or eight Prieſts, not only employ'd in educating the Youth, but alſo in performing Miſſions into the other Iſlands of the *Archipelago*, which they do with a great deal of Zeal. The Capuchins have alſo a Settlement at *Naxia*, and apply themſelves no leſs ardently and ſucceſsfully to the Inſtruction of the Chriſtians. The Houſe of the Cordeliers is without the Town; but there are only one Prieſt and one Lay-Brother that lodge in the ancient Monaſtery of St. *Anthony*, which was formerly erected into a Commandery of *Rhodes* [*a*], and given to the Knights by the Ducheſs *Frances Criſpo*.

Phyſick is practis'd by all theſe Religious. The Jeſuits and Capuchins have very good Apothecaries Shops. The Cordeliers ſet up for the Trade as well as the reſt: their Superior was Surgeon-Major to the *Venetian* Army during the laſt War, and got himſelf naturaliz'd at *Venice*, that he might be Maſter of his Convent, which is dependent on that Republick, tho' it is in the Dominions of the *Turks*. Theſe are the Doctors that compoſe the Faculty of Phyſick at *Naxia*; they are all *French*, and yet agree together very indifferently.

The [*b*] Country-Houſe belonging to the Jeſuits is pretty enough, conſidering it is among a People that know nothing at all of Building. The *Greeks*, who can but juſt make a ſhift to place a Ladder on

[*a*] Boſius Hiſt. des Cheval. [*b*] Calamitia.

the Outside of their Houses, to get up to the first Story, admire the Staircase of this, which is within: this exceeds the Conception of their Architects. We admired their Gardens and Orchards: their Fields stretch quite to the Valley of *Melanez*, which is one of the most agreeable Places in the whole Island.

The *Greek* Archbishop of *Naxia* is very rich; *Paros* and *Antiparos* are dependent upon him in Spiritual Matters: he hath in the Town 35 Priests, or Sacred Monks, that are under his Direction. Here follow the Names of his principal Churches.

The *Metropolitan*, Ἡ Μητρόπολις.

Two Churches call'd by the name of *Christ*, Ὁ Χριστὸς.

The Church of the *Cross*, Ὁ Σταυρὸς.

Our Lady the Merciful, Παναγία Ελεουσα.

Our Lady Protectress of the Island, Παναγία Παραδόυησα.

St. *John the Evangelist*, Ἅγιος Ιωάννης Θεολόγος.

St. *Demetrius*, Ἅγιος Δημήτριος.

St. *Pantaleon*, or the Great Almsgiver, Ἅγιος Παντελέημων.

Two Churches call'd St. *Veneranda*, Παράσκευη.

St. *John Baptist*, Ἅγιος Ιωάννης Πρόδρομος.

St. *Michael the Archangel*, Ἅγιος Ταξίαρχης.

St. *Elijah*, Ἅγιος Ἠλίας.

The Church of the *Favourite of God*, Ἅγιος Θεοκέπαστης.

St. *Theodosia*, Ἁγία Θεοδοσία.

St. *Dominica*, Ἁγία Κυριακή.

St. *Anastasia*, Ἁγία Ανασάσια.

St. *Catharina*, Ἁγία Καθαρίνα.

The *Annunciade*, Ἐυαγγελίστρα.

The chief Monasteries in the Island are.

The *Virgin of Publication*, Παναγία Φανερομένη.

The *most Elevated Virgin*, Παναγία Υψηλώτερα.

The

The *Holy Ghoſt*, Κύριος ἀσώματος.
St. *John Give-Light*, Ἅγιος Ιωάννης Φωτοδότης.
The Convent of *Good Inſtruction*, Καλυριτήσα.
That of the *Croſs*, Ὁ Σταυρὸς.
That of St. *Michael*, Ὁ Ταξίαρχης.

The Villages of the Iſlands are,

Comiaqui,
Votri,
Scados,
Checrez,
Apano Sangri,
Cato Sangri,
Cheramoti,
Siphones,
Moni,
Perato,
Caloxylo,
Charami,
Filoti,
Damariona,
Vourvouria,
Carchi,
Acadimi,
Mognitia,
Kinidaro,
Aiolas,
Scalaria, where the Pots are made;
Couchoucherado,
Gizamos,
Damala,
Melanez,
Cabonez,
Cournocorio,
Engarez,
Danaio,
Tripodez,
Apano Lagadia,
Cato Lagadia,
Metochi,
Pyrgos,
Apano Potamia,
Cato Potamia,
Aitelini,
Vazokilotiſa,
St. *Eleutherius*, the Caſtle of which is call'd *Faſouilla*.

Theſe Villages are not all very populous; the Jeſuits aſſur'd us, there were not above 8000 Souls in the Iſland. In 1700, the Inhabitants paid 5000 Crowns Capitation, and 5500 Crowns Land-Tax. They every Year in the City elect ſix Adminiſtrators. At the time when we were there, the Cadi was not accompany'd with more than ſeven or eight *Turkiſh* Families, and the Vaivode was another *Turk* deputed by a Bey of a Galley of *Scios*.

The

The Gentlemen of *Naxia* keep wholly in the Country in their Caſtles, which are pretty handſom ſquare Houſes, and viſit one another but very rarely: Hunting is moſt of their Employment. When a Friend comes to ſee them, they order one of their Servants to drive the firſt Hog or Calf he can light of into their Grounds: theſe Animals thus caught ſtraying, as they call it, in their Territories, are confiſcated, and put to death according to the Cuſtom of the Country; and they feaſt upon his Carcaſs. *Pliki* is a part of the Iſland where they ſay there are Stags: the Trees are not very tall; we ſaw none but Cedars with Cypreſs-Leaves [*a*].

About a Muſket-ſhot from the Iſland, near the Caſtle, riſes out a little Rock, on which is to be ſeen a very beautiful Gate of Marble, among ſome large pieces of the ſame Stone, and ſome bits of Granate-Stone; the *Turks* and Chriſtians have carried away the reſt: they ſay theſe are the Ruins of the Palace of *Bacchus*; but it is much more likely they are the Fragments of the Temple of that God. This Gate, which conſiſts but of three pieces of white Marble, is remarkably noble in its Simplicity: two pieces form the Mounters, and the third the Lintel; the Threſhold was of three pieces, the middlemoſt of which is gone. The Gate in the clear is eighteen foot high, and eleven foot three inches broad: the Lintel is four foot thick; the Mounters are three foot and a half broad, and four foot thick. All theſe pieces were cramp'd with Copper; for bits of that Metal are to be found among the Ruins.

Zia [*b*], which is the higheſt Mountain in the Iſland, ſignifies the Mount of *Jupiter*, and has retain'd the name of *Dia*, which was formerly that

[*a*] Cedrus folio Cupreſſi media, majoribus baccis. *C. B. Pin.* [*b*] ΔΙΑ, *and by Corruption* Zia.

of

The Gate of an ancient Temple of Bacchus stand-
ing upon a Rock near y^e Island of Naxos.

B L

of the Iſland. *Corono*, another Mountain of *Naxia*, keeps that of the Nymph *Coronis*, the Nurſe of *Bacchus*; which ſeems to give Authority to the Pretenſion of the ancient *Naxiotes*, who maintain'd that the Education of that God was intruſted to the Nymphs *Coronis*, *Philia*, and *Cleis*, (whoſe Names are to be found in *Diodorus* [*a*] *Siculus*) in their Iſland. *Fanari* is another of the Mountains of *Naxia*, and is pretty conſiderable.

Towards the bottom of the Mountain *Zia*, on the right hand of the Road to *Perato*, in the very Road, you ſee a Block of rough Marble, eight foot big, which naturally juts out about two foot and a half beyond the reſt. Underneath this Marble, we read this ancient Inſcription:

ΟΡΟΣ ΔΙΟΣ ΜΗΛΩΣΙΟΥ.

The Mountain of Jupiter, *the Preſerver of Flocks.*

M. *Galand* [*b*], of the Academy Royal of Inſcriptions, who accompany'd M. *de Nointel* in his Voyage into the *Archipelago*, communicated this Inſcription to M. *Spon*, and F. *Sauger* has tranſcribed it alſo [*c*]. The way of writing underneath, or to ſay better, on the inferior Surface of a piece of Marble, is a very good means of preſerving the Letters.

We were alſo ſhew'd the Grotto where they pretend the *Bacchantes* celebrated the Orgies: but for want of Torches we could not go into it. As for the King's Arms, which M. *de Nointel* caus'd to be carv'd upon that Rock, our Guide inform'd us that they had been deſtroyed by Thunder, and that he did not know what was become of them.

[*a*] Biblioth. Hiſt. lib. 5. [*b*] Miſcel. Erud. Antiq.
[*c*] Hiſtory of the Dukes of the *Archipelago*.

As to the Natural Hiſtory of the Iſland, they pretend that near the Caſtle of *Naxia* there are Mines of Gold and Silver. Thoſe of Emeril [*a*] are at the bottom of a Valley beyond *Perato*, in the Territories of M. *Coronello*, Conſul of *France*, and of M. *de Grimaldi*. They find the Emeril as they plough the Earth, and carry it down to the Sea-Coaſt, to put it on board Ships at *Triantgata* or at St. *John*. The *Engliſh* often ballaſt their Ships with it: it is ſo cheap upon the ſpot, that you may have twenty Quintals of it for a Crown, and every Quintal weighs 140 Pounds. The Mountains of this Iſland are of Marble or Granate: we were aſſured that ſerpentine Stone was alſo to be found there.

We ſimpled in the Marſhes towards the Port of the Saltpits at *Calamitia*, where the Jeſuits regaled us; at *Pliki*; at *Perato*, where the Conſul for ſome days gave us very agreeable Entertainment; at *Fanari*, and at *Zia*. Before we come to give a general Deſcription and Catalogue of the Plants of this Iſland, we ſhall here mention three, that are rare enough to deſerve the Attention of ſuch as apply themſelves to Studies of this nature.

Scrophularia, glauco folio, in amplas lacinias diviſo. Corol. Inſt. Rei Herb. 9.

Its Root is a foot and a half long, the Neck an inch and ſome few lines big, hard, reddiſh within, brown without, picked at the bottom, divided into hairy Fibres. The Stalk, which often riſes two or three foot high, is full of Branches from the very bottom, ligneous, and comes to be an Under-Shrub, quite bare of Leaves except towards the top: its Leaves are eight inches long, ſleek, ſhining, divided almoſt like thoſe of the Thapſia; that is to ſay, into parts oppoſite two and two, cut in quite to the

[*a*] Smerillo.

Stalk,

Scrophularia glauco folio, in amplas laciniias diviso Coroll. Rei herb. 9.

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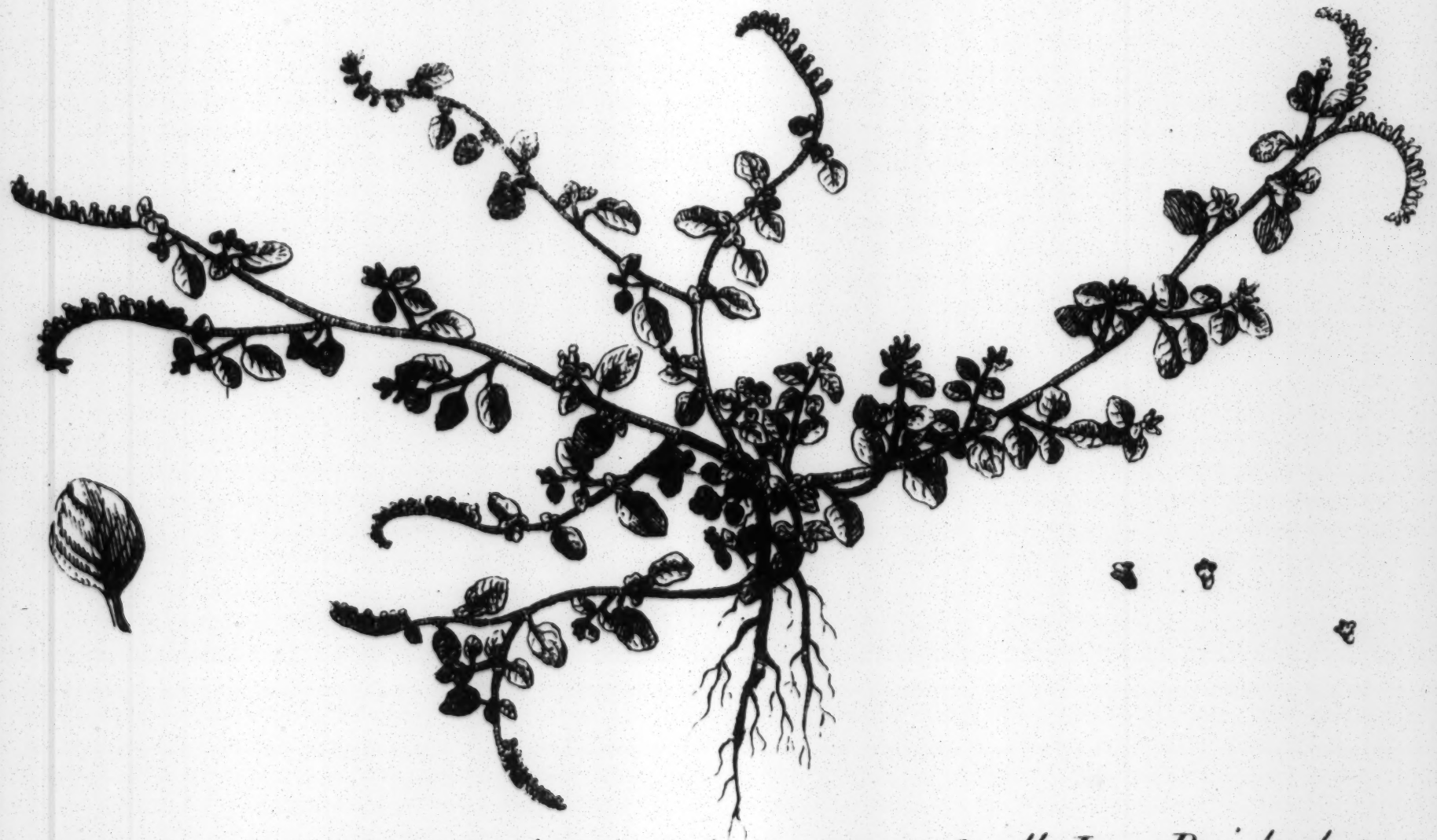

Heliotropium humifusum flore minimo, semine magno Coroll. Inst. Rei herb. 7.

Stalk, and ſlaſh'd very deep length-ways. This Stalk embraces part of the Branches, and furniſhes very viſible Veſſels, the Subdiviſions of which ſtretch out towards the edges of the Leaves: they diminiſh quite to the Extremity of the Branches, among ſeveral ſmall Stalks laden with Flowers like thoſe of the other ſorts: theſe Flowers are Cups five lines long, greeniſh, three lines diameter, divided into two Lips deep purple, the uppermoſt of which is ſeparated into two roundiſh parts, terminated in a point, underneath which are two other little parts of the ſame colour. The Cup of theſe Flowers is a Baſin of one ſingle piece, divided into five rounded parts, from the bottom of which riſes a Piſtile terminated by a pretty long Thread: this Piſtile joints in with the Flower by way of Gomphoſis, like the Teeth in the Jaws, and afterwards becomes a Cod four lines long, almoſt round, terminating in a point hard, prickly, brown, which opens in two parts, and diſcovers two Cells full of black Seeds pretty ſmall. This plant grows in the Cliffs of the Rocks along the Sea-ſhore, and is not rare in the other Iſlands of the *Archipelago*: it is bitter, and ſmells ill.

Heliotropium, humi fuſum, flore minimo, ſemine magno. Corol. Inſt. Rei Herb. 7.

Its Root is about two inches long, no more than one line thick, hairy, white, and puts forth ſome Stalks that creep wholly upon the ground, the longeſt of which are above half a foot, pale green, hairy, full of Branches, with Leaves almoſt oval, half an inch long, four lines broad, thoſe alſo a pale green, hairy, vein'd, and of the ſame texture with thoſe of the Wart-wort, but of a much ſourer taſte: they do not diminiſh towards the top, except juſt at the ſummits, where they are but two or three lines long. All the Branches end in an Ear like a Scorpion's

Tail, from an inch to fifteen lines long, laden with two Rows of white Flowers, of the ſame figure as thoſe of the common kind; but their Baſin is ſcarce half a line broad: the bottom of it is greeniſh, and the Rims cut into ten points, five alternately bigger one than the other. The Piſtile is accompany'd with four Embrios, but uſually moſt of theſe Embrios are abortive; and when the Flower is gone, you find nothing but one ſingle Seed a line and a half long, riſing out on one ſide, flat on the other, pointed at one end, cover'd with a whitiſh Skin, under which is another almoſt black, which covers a ſort of Cod, full of white Pith. This Plant grows in the Fields round the Port.

Scorzonera Græca, ſaxatilis & maritima, foliis variè laciniatis. Corol. Inſt. Rei Herb. 36.

The Root, which is a foot long, as thick as a Man's Thumb, not very fibrous, produces a Stalk a foot and half high, ſtrait, brittle, hairy, ſtriped, pale green, full of Sap, the lower part furniſh'd with Leaves hairy alſo, ſtiff, ſeven or eight inches long, three or four inches broad, cut in deep as far as the Stalk, and notch'd unequally about the edges. Thoſe Leaves that grow at the upper end of the Stalks, lie very far one from the other, are much ſmaller, rais'd with a large white Rib in the ſame manner as the lowermoſt ones: the laſt Leaves are ſmall, and notch'd only about the rims; the Stalks ſometimes divide themſelves into Branches almoſt naked, each of which ſupports a Flower of an inch and half diameter, yellow, like that of the common Vipers-graſs: the Demi-fleurons are one inch long, fiſtulous, and white at their firſt ſpringing, obtuſe and notch'd at their extremity, garniſh'd at the opening of the Fiſtula with a kind of a Sheath a-croſs, which runs a Thread with two Horns: each Fleuron bears upon an Embrio of Seed, thin

and

Scorzonera Græca Samtalis et maritima, foliis varie laciniatis Coroll. Inst. Rei herb. 36.

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and barbed. The Calix or Cup is ſhaped like a little Pear, an inch long, ſeven or eight lines thick, covered with ſeveral Scales that are pale green or reddiſh towards the middle, but white and ſmall towards the edges: the Demi-fleurons are about twenty lines long, white and fiſtulous in the Cup, yellow elſewhere, jut out about an inch, ſquare, notch'd at the point, two lines broad. From the Fiſtula ariſes a Sheath three lines long, which lets out a yellow Thread forked with Horns curling downwards. Each Demi-fleuron bears upon an Embrio of Seed, white, a line long, which comes in time to be a Seed greyiſh, hairy, near a line thick, channel'd, two lines and a half long, pointed at bottom, full of a white Pulp: this Seed is a little crooked, adorn'd with a tuft nine or ten lines long, of a dingy white approaching to red, pretty dry and brittle, conſiſting of a dozen hairs. Thus by the Structure of the Seed this Plant may be rang'd under the Genus of *Catanance*.

The Height of the Mountain *Zia* invited us to make a geographical Station upon it. After regulating our univerſal Quadrant, we obſerv'd that

Stenoſa lies to the Eaſt-North-Eaſt. *Acariez*, a Rock between *Naxia* and *Stenoſa*, is upon the ſame Line, but much nearer to *Naxia*.

Amorgos is to the Eaſt-South-Eaſt, as alſo are *Cheiro* and *Copriez*.

Nicouria is between the Eaſt and Eaſt-South-Eaſt.

Stampalia to the South-Eaſt.

Skinoſa between the South-South-Eaſt and the South.

Raclia between the South and the South-Weſt.

Nio between the South-South-Weſt and the South-Weſt.

Sikino to the South-Weſt.

Policandro

Policandro between the South-Weſt and the Weſt-South-Weſt.

Santorin between the South and South-South-Weſt.

Milo between the Weſt-South-Weſt and Weſt.

Nicaria between the North-Eaſt and the North-North-Eaſt.

Samos between the North-Eaſt and the Eaſt-North-Eaſt.

Patmos to the North-Eaſt.

Tinos between the North-Weſt and the North-North-Weſt.

Mycone between the North-North-Weſt and the North.

The two Iſlands of *Delos*, the ſame as *Tinos*.

Andros between the Weſt-North-Weſt and the North-Weſt.

Syra to the North-Weſt.

Thermia to the Weſt-North-Weſt.

Paros to the Weſt.

Nanſio to the South-South-Eaſt.

I am, MY LORD, *&c.*

LETTER

LETTER VI.

To Monſeigneur the Count de Ponchartrain, *Secretary of State*, &c.

Deſcription of the Iſlands of Stenoſa, Nicouria, Amorgos, Caloyero, Cheiro, Skinoſa, Raclia, Nio, Sikino, Policandro, Santorin, Nanfio, Mycone.

My Lord,

WE ſet out from *Naxos* the 15th of *September*, with deſign to go to *Patmos*, to viſit the Grotto where 'tis thought St. *John* wrote the Apocalypſe; but the [*a*] South-Weſt Wind obliged us to put in at [*b*] *Stenoſa*, a ſcurvy dangerous Rock uninhabited, and not above ten or twelve miles about. *Stenoſa* is Eaſt-North-Eaſt, eighteen miles from *Naxos*, reckoning from Cape to Cape: for from one Port to the other, it is 36. There is nothing in *Stenoſa* but a Sheep-fold, a ſheltring-place for five or ſix poor Goat-herds, who for fear of falling into the clutches of the Corſairs or Banditti, betake themſelves to the Rocks at ſight of the leaſt Cock-boat. Once in three months Biſcuit is ſent to theſe miſerable Wretches: they can hardly find Water in the Iſland, which however is fertile in fine Plants, and cover'd with Lentiſks, Kerms, and Ciſtus's. It belongs to the Community of *Amorgos*.

Bad Weather detaining us at *Stenoſa* longer than we expected, and our Proviſions beginning to fail, we were reduced to make Pottage with Sea-Snails,

[*a*] Labech. ΛΙΨ. [*b*] *The narrow Iſland.*

and we had leiſure enough to diſſect them: they are far better than the Goats-eye Shell fiſh, if eaten raw; and preferable to Land-Snails, if boil'd. It was the only Ragou this Iſland ſupply'd us with; for we had neither Nets, nor Hooks for fiſhing: and the Goat-herds, taking us for Banditti, durſt not come near us, tho' our Sailors, who knew not where to look for freſh Water, had diſplay'd all the white Rags they could muſter up, as a Token that we were peaceable Folks.

The Sea-Snails are of the ſame kind with thoſe in our Gardens; their Shell is much of the ſame form and ſize, but near a line in thickneſs. It is a ſhining Naker within, the Outſide is moſt commonly cover'd with a tartarous greyiſh Bark, under which the Naker is marbled with black Spots, chequer-wiſe: ſome there are without a Bark. This Fiſh, which keeps a long time out of water, trails over the Rocks, and draws its Horns juſt as a Land-Snail: they are ſlender, five or ſix lines long, conſiſting of longitudinal Fibres, with two Planes external and internal, interſpers'd with ſome Rings or annular Muſcles; by the playing of theſe Fibres, the Horns go in or out as the Creature liſts. The Forepart of this Snail is a large Muſcle or Plaſtron cut beneath in manner of a Tongue, towards the Root whereof is faſten'd a round Blade, fine as a Carp's Scale, ſhining, ſupple, four lines broad, reddiſh, mark'd with ſeveral concentrical Circles. The Plaſtron is ſo faſtened by its Root to the Shell, that the Creature can't be parted from it till after 'tis boil'd; then it comes out intire, and 'tis perceivable that this Root bending backwards, anſwers to the turning of the Snail. In its interior Surface, the Plaſtron, which is hollow'd gutter-wiſe, ſupports the Viſcera of the Creature wrapt up in a ſort of Purſe like a Worm of a Gun, where concludes the Conduit of the Mouth.

The

B L

Ptarmica incana pinnulis cristatis Coroll. Inst. Rei Herbar. 37.

The Iſle of *Stenoſa* would not deſerve to be mention'd, were it not for ſome rare Plants it produceth, and eſpecially a kind of *Ptarmica*, which we no where elſe met with: this Plant is ſo rare, that I can't diſpenſe with giving a deſcription of it.

Its Root is ligneous [*a*], greyiſh towards the neck, three or four lines thick, accompany'd with reddiſh Fibres, about half a foot long, crooked and hairy: it puts forth ſeveral Heads, where grow in bunches very white Leaves, two inches and a half long, on which are rang'd ſometimes alternately, and ſometimes in couples, other Leaves two or three lines long, one line and a half broad, ſlaſh'd like a Cock's Comb, cottony, white, aromatick, bitter: from theſe Heads grow Stalks nine or ten Inches high, one line thick, cottony likewiſe, white, garniſh'd with ſome Leaves like the undermoſt, but ſmaller: each of theſe Stalks is terminated by a Bunch, an inch broad, flat above, conſiſting of ſeveral Flowers very thick ſet, ſupported by unequal Tails; the Cup of theſe Flowers is two lines long, one line broad, with manifold Scales, white, hairy, pointed; theſe embrace the Fleurons and Demi-fleurons as uſual: the Fleurons are a pale yellow, ſlaſh'd into five points; the Demi-fleurons of the ſame colour, a line broad. All theſe pieces are borne on the Embrios, which afterwards become flat Seeds, half a line long, ſomewhat more narrow, brown, with a whitiſh Border, ſeparated from each other by little membranous Leaves, folded up gutter-wiſe.

This fine Plant comforted us for the Irkſomneſs of abiding ſo long in ſo diſmal a place. The North-Wind a ſecond time made us lay aſide our Deſign of going to *Patmos*. There is no wreſtling againſt *Æolus*; he threw us towards the Iſle of *Amorgos*, which well deſerves a Traveller's Obſerva-

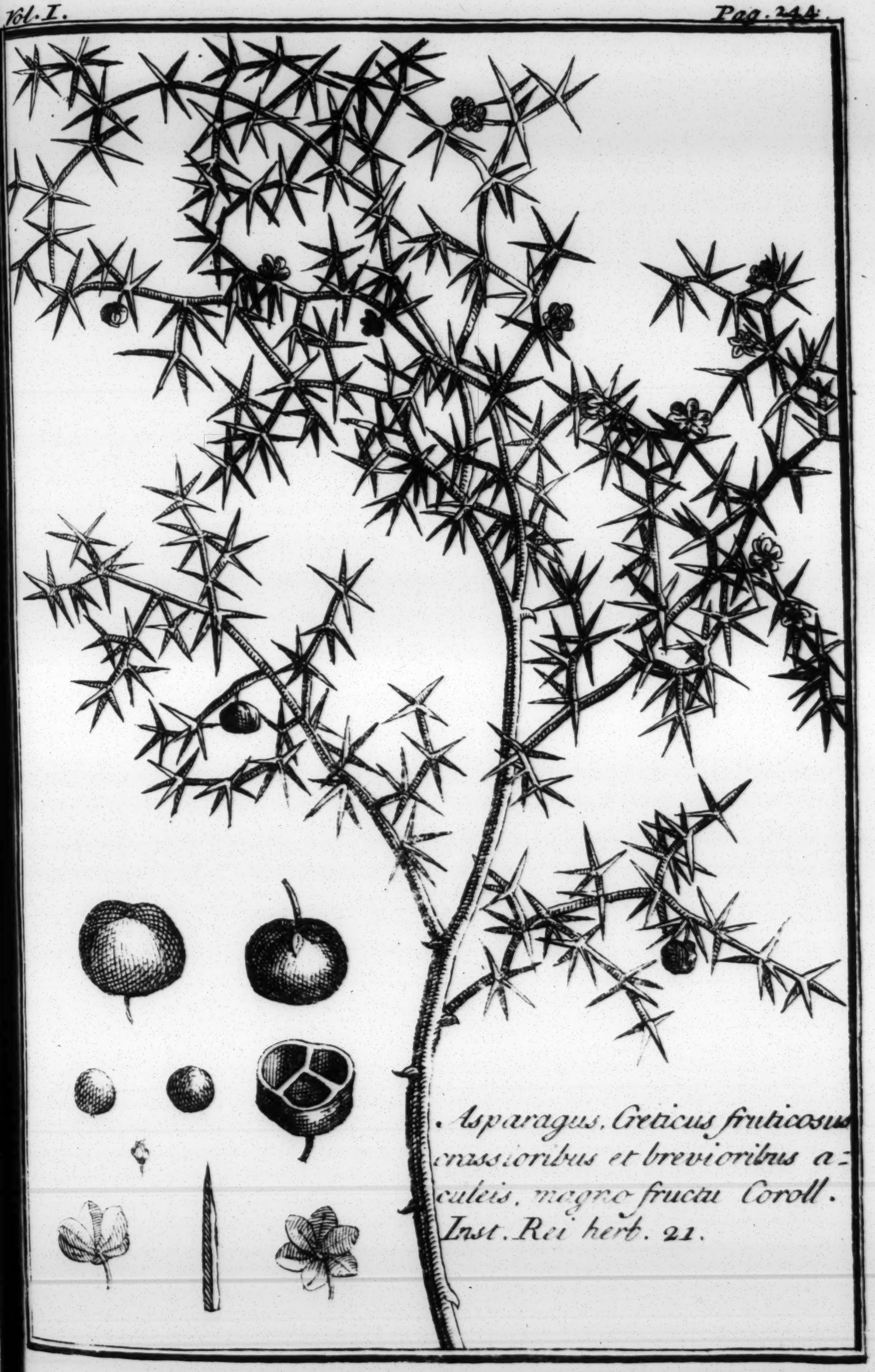
[*a*] PTARMICA incana, pinnulis criſtatis. *Corol. Inſt. Rei Herb.* 37.

tion: but the Sea running high, we put in at *Nicouria*, a ſteep Rock within a mile of *Amorgos*.

NICOURIA. *Nicouria* is a Block of Marble in the midſt of the Sea, not very high, but about five miles in compaſs; on it is ſeen nothing but lean lank-gutted Goats, and red Partridges of a wonderful Beauty, which made us amends for the ſorry Fare we met with at *Stenoſa:* our *Greeks* made horrid havock among them; dry and tough as they were, we thought them as delicious as thoſe of *Perigord.* As for Simpling, we made no great hand of it here; yet there are two undeſcribed, tho' they grow in ſome other Iſlands of *Greece.*

Aſparagus Creticus fruticoſus, craſſioribus & brevioribus aculeis, magno fructu. Corol. Inſt. Rei Herb. 21.

This Plant puſhes through the Chinks of the Rocks in long Stalks from one to two foot long, about three lines thick, crooked, angulous, greyiſh, oftentimes curvated below, branchy from their birth, ſubdivided into ſeveral gutter'd Branches a line thick, yellow green, inclining to a ſea-green, garniſh'd here and there with large Prickles in cluſters: the thickeſt of theſe Prickles are ſeven or eight lines long, one line thick; the others are half as ſhort, but all are firm, yellow-pale, ſtriped, rediſh, and ſometimes blackiſh at the point. From the Baſe of theſe Prickles iſſue ſeveral Flowers all along the Branches, ſupported by very ſlender Tails; each Flower conſiſts of ſix greyiſh Leaves, inclining to a yellow, diſpos'd like a Star, uſually turning back in the lower part, two lines and a half long, one line broad, pointed and ſtriped. The Piſtile is a three corner'd Button, one line long, ſurrounded with ſix Chives or Threads two lines long each, topt with a yellow Summit, the Flower ſmells rammiſh. The Fruit is half an inch diameter, adorn'd with three round riſings, pulpy,



. Asparagus. Creticus fruticosus
cnassioribus et brevioribus a-
culeis, magno fructu Coroll.
Inst. Rei herb. 21.

B L

B L

Apium Græcum Saxatile, Crithmi folio. Coroll. Inst. Rei Herb. 21.

pulpy, and ſeparated into three Cells, each fill'd with a ſpherical hard Seed. This Plant varies, there is a ſort whoſe Prickles are an inch long.

Apium Græcum ſaxatile, Crithmi folio. Corol. Inſt. Rei Herb. 21.

The Stalk of this Plant, which likewiſe iſſues out of the Rocks, riſes to about two foot high, thick as one's little Finger, intercut with ſeveral Knots, crooked, branchy, attended with ſeveral Cluſters of thick Leaves [*a*], reſembling thoſe of the *Percepierre* which is pickled in Vinegar, half a foot long, three or four inches broad, ſea-green, fleſhy, brittle, divided and ſubdivided into three pieces, nine or ten lines long, one line broad, pointed, an aromatick pungent taſte: the Baſis of theſe Leaves is plaited gutter-wiſe, and it invelops part of the Stalk, which is ſtriped, full of Pith, uſually thick ſet with Branches below; garniſh'd with Leaves like the former, but not above two or three inches long; thoſe of the Branches are not above an inch or an inch and a half long: all which Branches and their Subdiviſions terminate in cluſters about two inches round, whoſe Rayons are but an inch and a half in heigth, hairy, as well as the Summit of the Plant, and laden with other ſmall cluſters of Flowers compos'd of five white Leaves, but one line and a half in length. The Piſtile, *alias* Pointal, and the Cup of theſe Flowers, turn to Seeds about a line and a quarter long, greyiſh, leſs than half a line broad, picked at both ends, a little bending, gutter'd, bitter, aromatick.

'Tis on the ſteepeſt Rock of *Nicouria*, where this fine Plant grows: it is ſtrange that Plants, which are not to be ſeen in the Plain, ſhould be produced in Places higher by many fathoms than the reſt of the Country. Being landed, we fail'd not to in-

[*a*] Crithmum, ſive Fœniculum maritimum minus. *C. B. Pin.*

quire for ſome Chapel of the Virgin [*a*]; well aſſured we ſhould find it in a Situation of the moſt difficult acceſs, and conſequently fitteſt for our Searches: the whole Devotion of the *Greek* Populace conſiſts in viſiting theſe Chapels. It ſweats them as much as a Bagnio, to get thither: and this Fatigue is juſtly look'd upon by the *Greeks* as one of the ſevereſt Penances that can be undergone in this World. There, diſſolv'd in their own Greaſe, they huddle over a dozen Signs of the Croſs [*b*], and as many Bowings of the Head and half the Body; then, if the Lamp is not lighted, they take out their Tinder-box, and to work they go; burning two or three Grains of Frankincenſe on a broad flat Stone, kiſſing the Image of the Virgin, and the reſt that are there: theſe Images are not graven nor carv'd, for ſuch they cannot endure; they are a coarſe Painting on pieces of gilded Wood. Such of them as are call'd Painters in this Country, not knowing how to deſign, make uſe of a Draught prick'd and rubb'd over with Coal-duſt, to delineate the Features of the Figures; theſe Draughts are perpetuated by Tradition from Father to Son ever ſince the time of St. *Luke*; for all their Madonna's are in the Attitude of that Saint. While the Incenſe is burning, theſe Innocents recommend their Affairs to the Virgin, and look out for a Papas to ſay Maſs; there is nothing amiſs ſo far: but how ridiculous is it for them to expoſtulate with the Virgin and Saints, if things do not go as they would have them! The good Women bring with them for the moſt part a Pot of Oil for the Lamp, or a fine Wax Taper; or elſe they leave behind them a Parat in the bottom of the Lamp, to buy Oil with, to burn before the Image.

Building being an eaſy Expence in this Country, it is common for the *Greeks* on their Death-bed to

[*a*] Παναγία. [*b*] Σταυρώμα.

bequeath

bequeath a ſcore of Crown-pieces for the erecting a Chapel: this is what makes all the Iſlands ſo thick ſet with ſuch Edifices. To the great ſcandal of Chriſtianity, there are ſcarce any other places for Travellers to lodge in; here they put up their Luggage and Merchandize: here they dreſs their Victuals, and likewiſe make their beds; a Cuſtom of very great antiquity. *Diana* and *Juno* uſed often to complain of their Temples being profaned; God preſerve the Chapels we are ſpeaking of, from the like. None but the *Greeks* of the *Latin* Rite can give any account of their Belief, or the Worſhip of the true God: and they too know but little of the matter. Such as do not converſe with our Miſſionaries, are as ignorant as the moſt ſavage Barbarians. The whole Qualification of the Papas lies in inſpiring them with an Horrour to the Roman Church.

This, you will ſay, is a Digreſſion very foreign to an Account of *Nicouria*, where there is not a Man either of the *Latin* or *Greek* Communion; but pray, what can be ſaid of an Iſland unknown to the Ancients and Moderns, and which beſides affords nothing uncommon, nothing ſingular? And therefore we only ſtaid there to take breath, and then paſs'd over to *Amorgos* by night.

AMORGUS, ΑΜΟΡΓΟΣ. AMORGOS.

Amorgos is not famed in ancient Hiſtory for the Valour of its Inhabitants; they were rather devoted to the Arts of Peace: and hereof we have very conſiderable proofs. [*a*] *Goltzius* mentions two Medals of *Apollo*'s Head, the Reverſe of the one is an Aſtronomical Sphere reſting on a Tripos; of the other, the Reverſe is likewiſe a Sphere and a Pair of Compaſſes: thereby indicating, that the People of this Iſland ap'y'd themſelves to the Study of Aſtronomy and Geometry.

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Amorgus, ΑΜΟΡΓΟΣ. Amorgos.

[*a*] ΑΜΟΡΓΙΝΩΝ.

They had once a Manufactory of a ſort of Stuff which bore the name of the Iſland, as did likewiſe the red Colouring it was dy'd with. The Tunicks of *Amorgos* were much in requeſt: they were call'd *Amorgis* [*a*], as likewiſe was the Flax they were made of. It is agreed by *Heſychius*, *Pauſanias* cited by *Euſtathius* [*b*], and others, that this Stuff went by the name of *Amorgos*. There is ſufficient ground to believe, that in dying it red they made uſe of a ſort of *Lichen*, which is very common among the Rocks of this Iſland, and thoſe of *Nicouria*. This Plant is ſtill ſold for ten Crowns the Hundred Weight, and is tranſported to *Alexandria* and *England*, where the Dyers uſe it, as we do the *Parelle* of *Auvergne*. To give a deſcription of this Lichen, (which I think no body elſe has yet done.)

It grows in cluſters [*c*], greyiſh, two or three inches long, divided into ſmall Slips as fine as a Horſe-hair, and ſplitting into two or three little Horns, ſlender at firſt, rounded and ſtiff; but afterwards near a line in thickneſs, hooked like a Sickle, and terminating ſometimes in two points. The whole Plant is ſolid, white, of a ſalt taſte: it is no ſcarce Plant in the other Iſlands of the *Archipelago*, but its Uſe in Dying is known only at *Amorgos*.

Strabo makes this Iſland to be the Birth-place of the Poet *Simonides*, ſo famed for his Iambicks. *Stephens* the Geographer informs us, that the ancient Towns of *Amorgos* were call'd *Arceſine*, *Minoa*, *Ægiale*; the Ruins that are to be ſeen about the Weſtern Bay, are the Remains of ſome of theſe Towns; but of which, there is no certain determination can be made, without the help of Inſcriptions, and we met with but two Stumps of Columns in a

[*a*] Suidas Etymol. Magn. Julius Pol. lib. 7. cap. 16.
[*b*] Ad Verſum 526. Dion. Perieg.
[*b*] LICHEN Græcus, Polypoides, tinctorius. *Corol. Inſt. Rei Herb.* 40.

Chapel in the lower Town [*a*]. The Southern Harbour is the beſt they have [*b*]: and here it was, according to all appearance, that *Clitus* the *Lydian*, Admiral of *Polyſperchon*'s Fleet, graſping a Trident in his hand, aſſumed the Name of *Neptune* [*c*], after he had ſunk three or four of *Antiochus*'s Galleys.

Heraclides [*d*] agrees that *Amorgos* was very productive of Wine, Oil, and other Commodities: for which reaſon, *Tiberius* baniſh'd *Vibius Serenus* thither; the Emperor being of opinion, that when a Man's Life was granted him, he ſhould not be deny'd Neceſſaries [*e*].

The Iſland of *Amorgos* is at preſent well improv'd: it yields Oil enough for its Inhabitants, and more than enough of Wine and Corn: this Fertility invites thither the Tartanes of *Provence*. The Iſland is not above 36 miles about, and ſtretches from North to South: it is terribly ſteep towards the South-Eaſt: the Burrough is three miles from the Weſt Port, built in the form of an Amphitheatre round a Rock, where ſtands the old Caſtle of the Dukes of the *Archipelago*, who for a long time were maſters of *Amorgos*. The People are not of the *Latin* Church: there was neither a Cadi nor a Vaivod on the Iſland when we were there; their Law-Suits were carry'd to *Naxia* or *Stampalia*: the former is thirty miles from *Amorgos*, the latter fifty.

The beſt Places of *Amorgos* belong to the Monaſtery of the Virgin [*f*], whither they come from afar to aſſiſt at Maſs: for all extraordinary Situations ſtrike Devotion into the Populace. Three miles from the Burgh, on the edge of the Sea, is built a large Houſe, which at a diſtance reſembles a Cheſt

[*a*] Καταπόλις. [*b*] Plutarch. de Fortuna Alex. Orat. 2.
[*c*] Diod. Sic. Biblioth. Hiſt. lib. 18.
[*d*] Amorgus vini, olei frugumque fertiliſſima eſt. *De Polit.*
[*e*] Dandos vitæ uſus cui vita concederetur. *Tacit. Annal. lib.* 4. *cap.* 30. [*f*] Παναγία.

of

of Drawers fix'd toward the bottom of a hideous Rock, naturally perpendicular, and exceeding in height that of *La Sainte Baume* in *Provence*. This Cheſt of Drawers does however afford convenient Lodging to a hundred Caloyers; but there is no entring without very good Recommendation, and by a ſmall Opening contriv'd in one of the corners of the Building, the Door of it cover'd with Iron Plates. Within is a Guard-Room furniſh'd with huge wooden Clubs like that of *Hercules*, fit to knock down an Ox at a blow: there did not ſeem to be much need of this Precaution; for with a Kick of a Foot they might eaſily turn off a Man from the top of the Ladder by which they aſcend to this Door. The Ladder has a dozen wooden Rounds, without reckoning ſome ſtone Steps againſt which it reſts. After this, you paſs up a very narrow Staircaſe; but neither the Cells nor the Chapel are cut in the Rock, as hath been reported. The Religious aſſured us, that their Houſe was built by the Emperor *Comnenius*, who likewiſe handſomly endow'd it; I am not ſlack to believe as much: *Anne Comnenius*, his Daughter, takes notice that the Mother of that Prince had caus'd him to be bred up in a Monaſtery till the day of his Marriage [*a*]. Thoſe of *Amorgos* give out, that this Foundation was occaſion'd by a miraculous Image of the Virgin painted on Wood, which they keep in their Chapel for a mighty Relick; pretending that this Image being profaned in the Iſle of *Cyprus*, and broke in two pieces, was convey'd in a ſupernatural manner by Sea to the foot of the Rock of *Amorgos*, where theſe two pieces join'd themſelves again; that the ſame hath wrought, and does ſtill work divers Miracles. The Image ſeem'd to us to be al-

[*a*] Contubernalem ex venerabilioribus quempiam habuit, juſſu matris quoad uxorem duxit. *Alexiad. lib.* 1.

together

together ſmoke-dry'd, and of a very imperfect Deſign: the Caloyers that keep it, are very ſlovenly; their Houſe has the Savour of a muſty Guard-Room, and this Convent looks more like a harbouring-place for Highway-men, than a religious Retreat. As there is no departing handſomly from a Monaſtery without beſtowing ſomething by way of Benefaction, we drop'd them a few Pieces, and the Monks regaled us with a Plate of Grapes, the Bunches whereof were about a foot long [*a*]; each Berry almoſt oval, fifteen or eighteen lines long, whitiſh green, exceeding ſweet, and of an exquiſite taſte. This Convent having nothing about it but the Sea and frightful Rocks, I could not forbear aſking the Monks whence they had ſuch fine Fruit: they anſwered, from another part of the Iſland near a Chapel, where was preſerv'd that famed Urn, which at a certain time of the Year fills it ſelf with Water, and then empties it ſelf again.

Chriſtianity has not alter'd the fabulous Diſpoſition of the *Greeks*: On the morrow we went to the Chapel, to ſatisfy ourſelves concerning this Prodigy, and to eat of thoſe fine Grapes. St. *George Balſami*, ſo is the Chapel call'd, is four miles off from the Town, on the left of the Weſt Port cloſe to an Orchard of Fruit-Trees terraced, at the farther end of the Kitchen-Garden water'd with a ſmall Spring, among a parcel of well-cultivated Vineyards: a charming Abode, as we thought, for a Papas. Tho' the Chapel is no more than fifteen foot long, and ten broad, yet it is divided into three Naves with good Walls, as if it were a large Church; but the Side-Naves are ſo narrow, that but one Perſon can paſs in front. You enter the Chapel by a corner of the Nave on the left; and we preſently ſpying a

[*a*] Vitis uvâ peramplacinis maximis, globoſis, è viridi albicantibus, Βεμάτι, *id eſt*, Oculus bovis græcorum recentiorum. *Corol. Inſt. Rei Herb.* 42.

Spring of Water over againſt the Door, judg'd that this pretended Miracle was not difficult to be explain'd. This Spring, which is a very little one, is reſtrain'd in a Conſervatory five foot four inches long, two foot eight inches broad; the Water was not then above a foot deep: ſix paces from it, below a Cloſet wrought in the ſame Nave, is bury'd even with the Surface of the Earth, the ſo much celebrated Urn, which is conſulted as the Oracle of the *Archipelago:* it is a Veſſel of Marble almoſt oval, about two foot high, ſixteen inches broad; the Opening of it, which is round, and eight inches diameter, is cover'd with a piece of Wood faſten'd by an Iron Bar placed croſs-wiſe.

The Cloſet is more carefully ſhut, and they never open it till you have given them ſome Money towards ſaying Maſſes; we were not ſhort in our reſpects of that kind, and ſo had the pleaſure to ſee the Urn uncover'd, and to meaſure the Water, which was ſeven inches nine lines deep: but they would not let us ſearch farther, nor examine the bottom of the Urn, which is cover'd with Mud. The Papas only told us it was the ordinary Depth of the Water: we pray'd him then to explain to us the Secret of this mighty Miracle. It conſiſts, ſaid he, in that the Water riſes and ſinks ſeveral times in the Year. 'Twas anſwer'd, that the Overplus of the Conſervatory, which is cloſe to it, might more or leſs paſs through the Earth, and be inſenſibly imbibed by that Marble, which was no more than an inch thick, and perhaps crack'd at the bottom: this place is very dark, and the Urn muſt be empty'd e'er it can be well ſearch'd into; for Father *Richard* aſſerts [*a*], that the bottom of this Veſſel is nothing but white Clay. The Papas thought it enough to tell us it was a great Miracle.

[*a*] Deſcript. de Sant-Erini.

We

We deſired him to tell us, whether it was true that the Urn was fill'd ſometimes in the ſpace of half an hour, and empty'd it ſelf viſibly ſeveral times a day in the ſame ſpace [*a*]; whether it was true, that in a moment it was ſo full as to run over, and the next moment ſo dry, as if there had not been a drop of Water in it: the good Man diſtruſting us, and not being ſo great a Fool as he ſeem'd to be, anſwered, That we needed but tarry a little time to have ocular Demonſtration; that as for himſelf, he had never ſeen it either quite full or quite empty, but that it was the Effect of a Miracle, and of the Virtue of the Great St. *George*; that ſuch as came to conſult the Urn, before they undertook any Buſineſs of Importance, miſcarry'd if the Water was lower than uſual; that as for us, we ought to rejoice it was otherwiſe when we came. We tarry'd about two hours in the Neighbourhood of the Chapel, to make Draughts of Plants, or eat Grapes; detaching from time to time ſome one of us, with a Wax-Candle in his hand, to go and ſee whether the Water roſe or fell: but it conſtantly anſwer'd our Plumb-Line, which was a Stick gaged at ſeven inches nine lines deep. In fine, we thought we could not do better than abide by the Explication given us of it by our Servant; he was a Lad of good Senſe, and perceiving we were under ſome perplexity concerning this Myſtery, without recurring to the Tranſpiration of the Water through the Earth and Marble, without naming St. *George* or the Virgin *Mary* [*b*], told us with great indifference, that the Papas, to make his own Pot boil, had the Art to empty and fill this Urn out of the Conſervatory, with his Pot-Ladle, whenever he met with ſuch as

[*a*] Hiſtory of the Dukes of the *Archipelago*.
[*b*] Παναγία.

were

were willing to be impos'd on, as are for the greateſt part thoſe who hunt after miraculous things.

This blunt Speech made us laugh. We took our leaves of the Papas, who judging by our Behaviour that we wanted Faith concerning the Urn, came in haſte after us, to tell us a convincing Story of it. A certain *Greek* Biſhop. ſaid he, with his pockets full of Gold, was going to *Conſtantinople*, to purchaſe ſome more conſiderable Dignity, and by the way had a mind firſt to conſult the Urn, as to the Succeſs of his Voyage; but he found it almoſt empty. Mortify'd at this, he ſpent four or five days in Prayer and Lamentation: the Papas ſeeing him ſo diſpirited, piouſly reſolv'd to pour a good Pot-full of Water into the Urn, but to his own great ſurprize, when he brought the Biſhop to viſit it, he found the Water juſt as low as before. They redoubled their Prayers to the great St. *George*; nay, they went to the principal Convent, to conjure the Virgin to ſend Water. Would ye think it, Gentlemen, (continu'd our Papas with an Air of Aſſurance) the Water one fine Morning was found there in great plenty. The Biſhop departed, after returning a thouſand thanks, and was no ſooner arrived at *Paros*, than he was inform'd to his exceeding great comfort, that while he was at *Amorgos*, that is, while there was a Failure of the Water, the Sea was cover'd with Corſairs, who meeting with no Prize, had ſail'd away, ſome to the *Morea*, others towards the Gulf of *Theſſalonica*. Furthermore, added he, our holy Urn favours the Privateers, whether they be Chriſtians or Barbarians: they make us mad when they come to conſult the great St. *George*, who is the true General of the Heavenly Militia [*a*], and not St. *Michael* of *Serpho*, as is pretended by the Caloyers of that Iſland. After this fine Diſ-

[*a*] Ἀρχιστράτηγος.

courſe,

SBL

Women of ye Island
AMORGOS.

BL

Tab. I.

Origanum Dictamni Cretici
facie folio rotundo nunc villoso
nunc glabro Boerh. Inst. Rei
Herb. 19.

courſe, which we made no other reply to than bowing our heads, we took our leaves, very well ſatisfied with each other: the Papas, that he had related to us his Story, and we with diſcovering the Frauds of the Monks, and Credulity of the People who are thus abus'd in the Countries of Ignorance and Superſtition.

The Inhabitants of this Iſland are affable, and the Women pretty: their Head-dreſs is a Scarf of yellow Linen, which covers the upper part of the Head and lower part of the Face, winding it afterwards in manner of a Turbant, with one of the ends hanging down the back: the Apparel of theſe Ladies is as ridiculous here as in the other Iſlands. We ſhall by and by give a deſcription of the different parts of it.

We muſt not leave *Amorgos*, without deſcribing one of the rareſt Plants in all the *Archipelago*: we found it no where but in the Slits of that horrid Rock, where ſtands the Convent of the Virgin.

Origanum Dictamni Cretici facie, folio craſſo, nunc villoſo, nunc glabro. Corol. Inſt. Rei Herb. 13.

Its Root is ſometimes thick as a Man's Thumb, ligneous, about a foot long, brown, chapt, rediſh within, attended with hairy crooked Fibres; it puts forth ſome Heads, whence ariſe Stalks eight or nine inches thick, ſquare, ſea-green, ſome of them plain, others branchy, garniſh'd with cloſe-ſet Leaves, oppos'd in couples, round or oval, terminating inſenſibly in points almoſt like a *Gothick* Arch, nine or ten lines long, much like thoſe of *Cretan* Dittany: but of the Leaves of the *Origanum* we are mentioning, ſome are ſometimes thick as the Coin call'd a Double, fleſhy, and ſleek; the others thinner, and ſlightly hairy: ſome are inſipid, others poignant, odoriferous: they do not leſſen except towards the top of the Branches and Stalks, which commonly divide themſelves into two Ears, where they conclude

clude in a ſingle one: each Ear is fifteen or twenty lines long, five or ſix lines broad, form'd by four Rows of Scales of a waſhy purple, oval-pointed, four or five lines long. After theſe grow Flowers which open ſucceſſively, nine or ten lines long: they are Pipes or Tubes half a line long, whitiſh, widening into two Lips, the upper whereof is two lines and a half long, obtuſe, and bent gutterwiſe: the undermoſt is of the ſame bigneſs, rounded and divided into three obtuſe parts, terminated behind by a Spur half a line long; the Chives are longer than the upper Lip, but of the ſame colour, and charged with Summities divided into two Purſes. The Cup is a Tube two lines and a half long, yellow-green, cut like a Flute, in the bottom whereof ripen two or three Seeds very ſmall, blackiſh; for of four Embrios which are at the bottom of the Piſtile, there are always ſome which miſcarry. Theſe Seeds have thriven in the Royal Garden, where the Plant is not at all chang'd by Culture: it is eaſily preſerv'd in a Green-houſe, where, with other Aromatick Plants, it requires now and then a new Air warm'd by the Sun-beams.

The Iſland of *Amorgos* wants Wood; they burn nothing but Maſtick and Cypreſs-leav'd Cedar [*a*], which the Fire conſumes in an inſtant. The *Greeks* make uſe of this Cedar to go a fiſhing, or rather a ſpearing with: they break it into ſmall pieces, which they lay over a Gridiron at the Stern of their Gally-boat, and burn it in the night-time, thereby to draw the Fiſh to them by means of the Light it caſts, which while the Fiſh are following, they ſtrike them with their Tridents or three-fork'd Javelins: this Wood is brought to *Amorgos* from *Caloyero*, *Cheiro*, *Skinoſa*, and other adjoining Rocks.

[*a*] Cedrus folio Cupreſſi major, fructu flaveſcente. *C. B. Pin.* Φίδα.

The

B L

Lunaria fruticosa, perennis incana, Leucoij folio. Coroll. Inst. Rei Herb. 15.

The 22d of *September*, as we paſs'd cloſe by *Caloyero*, an ugly Rock twelve miles from *Amorgos*, the Maſter [*a*] of our Veſſel would needs climb one of its ſharp Points to take ſome young Falcons out of the Neſt: we did not dare to follow him; this Man not only knew how to run up the Shrouds, but would ſcale the ſteepeſt Rocks with a ſurprizing Agility: we deſir'd him therefore to bring us all the Plants he could light of, aſſuring him we would willingly reſign to him our ſhare of the Falcons. He accordingly brought us ſome Plants, which we could have prefer'd to all the Birds of Paradiſe in *Arabia*. The Deſcription of one of theſe beautiful Plants, take as follows: CALOYERO.

Lunaria fruticoſa, perennis, incana, Leucoii folio. Corol. Inſt. Rei Herb. 15.

It has a Root as thick as a Man's Thumb, rediſh, chapt, accompany'd with long hairy Fibres: its Stalks are ligneous, about a foot tall, cover'd with a Coat rediſh and chapt underneath, whitiſh afterwards, garniſhed at firſt with many cluſters of Leaves like thoſe of the white Violet Plant, buſhy, an inch or eighteen lines long, four or five lines broad, cottony, white, without either taſte or ſmell: they leſſen along the Stalks, which grow in length in form of an Ear of Corn, charg'd with Flowers conſiſting of four yellow Leaves, nine or ten lines long, oval at that end which is oppoſite to their tail. This Flower is cover'd with a Cup conſiſting of four white Leaves, the Cup incloſes a Piſtile of the ſame colour, oblong, terminated by a ſmall Head, and ſurrounded with Chives with yellow tops: when the Flower is gone this Piſtile, or Peſtle, turns to a Fruit almoſt oval, about an inch high, eight or nine lines broad, quite flat, cottony and white, in the

[*a*] Καραβοκύρης. Caravachier, *the Maſter of the Skiff.*

frame whereof are faſten'd one or two Seeds flat, rediſh, round, about two lines in diameter, edg'd with a clearer Leaf, very fine, a little ſloping in the Cut. The Fleſh of this Seed, which likewiſe is brown, is bitter and of a hot taſte. This Plant blows in the beginning of the Spring, but bears no good Seed in the Royal Garden.

CHEIRO. We anchor'd at the Iſle of *Cheiro*, within Muſket-ſhot of *Caloyero*; the Falcons were there eaten according to the Cuſtom of the *Levant*, where they never let their Meat mortify: the Fleſh of theſe Birds is white, delicate, and of an excellent taſte; they would be marvellous, if roaſted and larded: we ate ours broil'd over the Coals, and without either Pepper or Vinegar. *Cheiro* is a deſert Iſland eighteen miles about; here the Monks of *Amorgos* ſend their Caloyers at the time of Cheeſe-making. They breed here above 300 Goats or Sheep. We obſerv'd a rare kind of Campanula.

Campanula ſaxatilis, foliis inferioribus Bellidis, cæteris Nummulariæ. Corol. Inſt. Rei Herb. 3.

Its Root is thick as a Man's Thumb, inſinuating into the Clefts of the Rocks, white, ſweet, full of Milk; its firſt Leaves are like thoſe of the little Dazy, diſpos'd in a round dark green, ſhining, two inches and a half long, half an inch broad: thoſe that accompany the Stalks, are more like the Leaves of the Money-wort of *Nummularia*, and are fleſhy, ſleek, bright green, eight or nine lines long, terminating inſenſibly in a point, ſuſtain'd by a very ſhort Tail, thick ſet on the Stalks, about eight or nine inches long, and which often hang from the Clefts of the Rocks, a line thick, milky, and full of white Marrow. From the Baſis of the Leaves grow along the Stalks, Flowers like a Bell, ſeven or eight lines long, four or five lines broad, waſhy blue,

Campanula Saxatilis, foliis inferioribus Bellidis, cæteris Nummulariæ Coroll. Inst. Rei herb. 3.

B L

blue, ſlaſh'd in five parts like a *Gothic* Arch; the Peſtle comes forth from the bottom of this Flower, white, and terminated in an anchor with three Crampirons or Hooks, ſurrounded at the Baſe with five Chives, white, laden each with a yellow Summit, very narrow. The Cup is a Baſon five lines long, dark-green, three lines broad, purſled on five ſides, ſlaſh'd into five points ſtar-like: it becomes a Fruit with three Apartments fill'd with Seeds, rediſh brown, ſleek, poliſh'd, ſhining, oval, a third of a line in length. The whole Plant is inſipid.

SKINOSA.

After we had made the Tour of *Cheiro*, we paſs'd over to *Skinoſa*, another deſert Rock, twelve miles about, eight miles from *Cheiro*, and twelve from *Naxia*. *Skinoſa*, for aught appears to the contrary, is the Iſle *Skinuſſa* mark'd by *Pliny* [*a*] to be near *Naxos* and *Pholegandros*. The *Greeks* doubt not that *Skinoſa* [*b*] took its Name from its abounding with Maſtick-Trees [*c*], tho' this Tree is not more common in *Skinoſa* than in the adjoining Iſlands. There remains in *Skinoſa* nothing but the Rubbiſh of a ruin'd Town, affording no one thing worth obſervation; which occaſion'd our ſtaying but two hours there, to ſearch for Simples.

The Ferula of the Ancients grows very plentiful in this Iſland; it has preſerv'd its old Name among the modern *Greeks*, who call it *Nartheca* [*d*], from *Narthex* [*e*]. [*f*] It bears a Stalk five foot high, three inches thick, every ten inches there is a Knot or Knurr, branchy at each Knot, covered with a hard Bark two lines thick: the hollow of this Stalk is full of white Marrow, which being well dry'd

[*a*] Hiſt. Nat. lib. 4 cap. 12.
[*b*] Σχινῦσα. Heſych. [*c*] Σχῖνος, Lentiſcus.
[*d*] Νάρθηκα. [*e*] Νάρθηξ.
[*f*] Ferula glauco folio, caule craſſiſſimo ad ſingulos nodos ramoſo & umbellifero. *Corol. Inſt. Rei Herb.* 22.

takes fire like a Match; this Fire holds a good while, and conſumes the Marrow very gently, without damaging the Bark; which makes them uſe this Plant in carrying fire from one place to another; our Sailors laid in good ſtore of it. This Uſe is of the earlieſt Antiquity, and may help to explain a Paſſage in *Heſiod* [*a*]; who ſpeaking of the Fire which *Prometheus* ſtole in Heaven [*b*], ſays, that he brought it in a Ferula. The Foundation of this Fable doubtleſs proceeds from *Prometheus*'s being the Inventor of the [*c*] Steel that ſtrikes fire from the Flint. In all probability *Prometheus* made uſe of the Marrow of the Ferula inſtead of a Match, and taught Men how to preſerve Fire in the Stalks of this Plant.

The Stalks are ſtrong enough to be lean'd upon, but too light to hurt in ſtriking [*d*]: and therefore *Bacchus*, one of the greateſt Legiſlators of Antiquity, wiſely ordain'd the firſt Men that drank Wine to make uſe of Canes of this Plant [*e*], becauſe, being heated with exceſſive drinking, they would often break one another's Heads with the ordinary Canes. The Prieſts of the ſame God ſupported themſeves on theſe Stalks when they walk'd; and *Pliny* obſerves [*f*], that this Plant is greedily eaten by Aſſes, tho' to other Beaſts of Burden it is rank Poiſon: we could not try the Truth of this Obſervation, there being nothing but Sheep and Goats on the Iſland. The Ferula of *Italy* and *France* differs from that of *Greece*; therefore when [*g*] *Martial* ſaid, that the

[*a*] Ἐν κοίλῳ Νάρθηκι. Heſiod. Op. & Dies. verſ. 52.

[*b*] Clara Promethei munere ligna ſumus. *Mart. Epigr. lib.* 14.

[*c*] Τὸ πυρεῖον Diod. Sic. Biblioth. Hiſt. lib. 5.

[*d*] Idem, lib. 3.

[*e*] Εἰσι γὰρ δὴ Ναρθηκοφόροι. Plat. in Phædr.

[*f*] Hiſt. Nat. lib. 4. cap. 12.

[*g*] Ferulæque triſtes ſceptra Pædagogorum ceſſent. *Lib.* 10. *Epigram.*

Ferula was the Pedagogues Scepter, becauſe they uſe it in the correcting of their Scholars, he doubtleſs meant that ſort which grows in *Italy*, *France*, and *Spain*, on the Coaſts of the *Mediterranean*.

This of *Greece* ſerves now-a-days to make low Stools of: they take the dry'd Stalks of this Plant, and by alternately placing them in length and breadth, they form them into Cubes, faſtened at the four corners with Pegs of Wood: theſe Cubes are the Viſiting-Stools of the Ladies of *Amorgos*. What a different uſe is this from that the Ancients put the Ferula to? *Plutarch* and *Strabo* take notice, that *Alexander* kept *Homer*'s Works inclos'd in a Caſket of Ferula, on account of its Lightneſs: the Body of the Caſket was made of this Plant, and then covered with ſome rich Stuff or Skin, ſet off with Ribs of Gold, and adorn'd with Pearl and precious Stones. We made inciſions into ſome Stalks of the Ferula; the Milk which came out, as likewiſe the Clots which were naturally form'd on other Stalks of the ſame Plant, did not at all ſavour of *Galbanum*: this Drug proceeds from an umbelliferous Plant growing in *Africa*, which has been a long time preſerv'd in the Royal Garden, and which I have liſted under the Tribe of *Oreoſelimum* [*a*], from the Structure of its Fruit.

From *Skinoſa* we paſs'd to *Raclia*, another Rock at three miles diſtance, ſituated betwen *Naxia* and *Nio*: we lay at *Raclia* the 23d of *September*, deſigning to ſet out immediately for *Nio*; but there run ſo high a Sea, we were forced to ſtay three days on this baſe Rock, which is not above twelve miles about; whereas *Nio* is a very agreeable Iſland, and much bigger. The

RACLIA.

[*a*] Oreoſelinum Africanum, Galbaniferum, fruteſcens Aniſi folio. *Inſt. Rei Herb.* 319.

Monks of *Amorgos*, who are maſters of *Raclia*, have a Breed here of 8 or 900 Goats or Sheep; there are not above two Caloyers to look after them: theſe poor Caloyers live on black Biſket and Shell-fiſh; their Cheeſe is very good. Theſe Monks, who keep their abode towards the top of the Mountain, near a very plentiful Spring of Water, are every moment alarm'd by the Corſairs, who often land there to catch a few Goats; there hardly paſſes a Saick, but the Seamen ſteal one: in two days, our Seamen, who were but three in number, knock'd on the Head ſeven, and pick'd the bones of them. We went our ſelves and inform'd the Caloyers, and paid them fifteen pence a-piece for the Goats: pleas'd with this, they preſented us a Cheeſe, and a Goat which prov'd very good, becauſe we let it mortify ſome hours.

At firſt view it ſhould ſeem as if *Raclia* borrow'd its Name from *Heraclea*; but beſides that the ancient Geographers make no mention of any Iſland of this Name, there is a great probability that this we are ſpeaking of was known by the Name of [*a*] *Nicaſia*, placed near *Naxos*, by *Pliny* and others. Having but little to do at *Raclia*, we took occaſion, while we waited for a paſſage to *Nio*, to make a Geographical Station on the top of the higheſt Rock in the Country; that is to ſay, after we had well regulated our univerſal Quadrant, we aſked the Caloyers the Names of the circumjacent Iſlands, and obſerved to what Point of the Compaſs they lay: we found

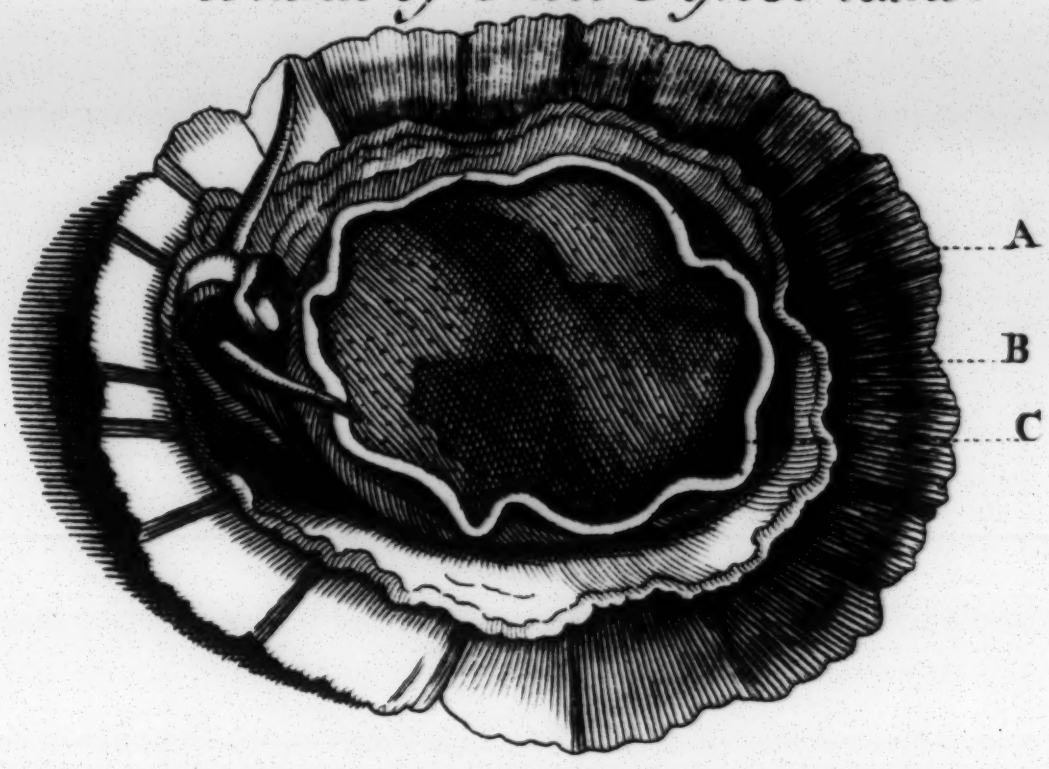
Naxia to be North of *Raclia*.
Stenoſa, North-North-Eaſt.
Skinoſa, North-Eaſt.

[*a*] Νικασία νησίδιον μικρὸν πλησίον Νάξου. Steph. & Suid. Ἐστι δὲ τῶν Σποράδων ἡ Νικασία πλησίον τῆς Νάξου. Euſtat. ad verſ. 530. Dionyſ. Perieg.

Cheiro,

B L

LEPAS.
a kind of Shell Fish so call'd.



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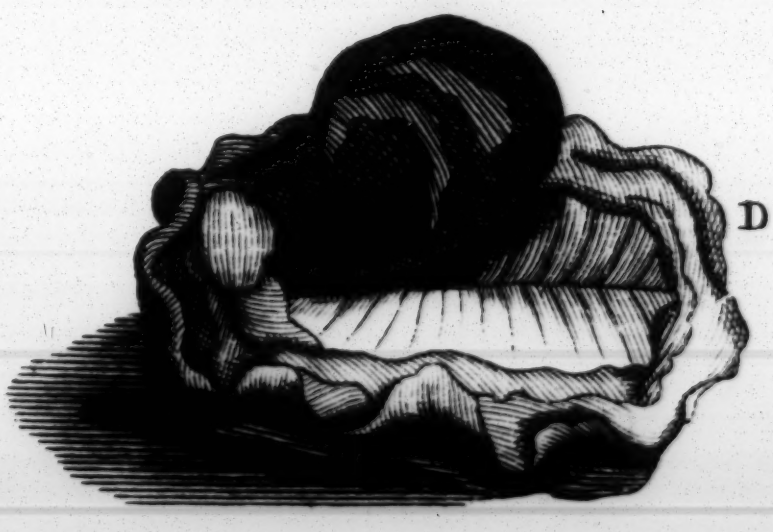


Cheiro, Eaſt-North-Eaſt.
Amorgos, Eaſt.
Stampalir, South-Eaſt.
Paros, North-Weſt.

There are but two Cales or ſmall Ports at *Raclia* [*a*], the one North, over againſt *Naxia*, the other North-North-Eaſt: here we diſſected ſome of the Shell-fiſh call'd [*b*] Goats-eyes, of which we ate various ſorts.

The Shell of this Fiſh is a Baſon of one intire piece *A.* about an inch or two in diameter, almoſt oval, eight or nine lines deep, form'd like a Funnel, terminating in a point, fill'd by a Fiſh which at firſt preſents you with a large pectoral Muſcle *B.* greyiſh brown, the Rims rediſh, and ſlightly waved: the Surface of this Muſcle moves in little grains or particles juſt as Water ſeething over a fire before it boils; this Surface is ſupple, cover'd with a gluey ſlabber-like Liquor: by all which, the Fiſh is ſo fitted for inſinuating it ſelf into the minuteſt Inequalities of the Rocks, and will ſtick thereto ſo faſt, that there is no making them quit their hold, but with a ſharp-pointed Knife. This Muſcle is tough as Whit-leather, about three lines thick, and generally an inch in length, exactly reſembling the pectoral Muſcle of your Land-Snails: the inner Surface *C.* of the pectoral Muſcle is ſleek, ſhining, hollow'd gutter-wiſe, at the bottom whereof is placed a Tendon, which ſeparates it into two Ventricles; this Muſcle is ſurrounded with a Border or Ruff *D.* which has a very quick Motion (independent of the Muſcle) when it is prick'd: this Ruff or Border is compos'd of tranſverſe Fibres, rang'd from the Center to the Circumference; which would make one ſuſpect it did the Office of the *Aſpera Arteria*,

[*a*] Calanque, in Lingua Franca; Καράβεσας, *in vulgar* Greek. [*b*] LEPAS.

if by means of its Tendon it did not adhere ſo faſt to the Shell, inſomuch that there is no looſening it without a Knife.

The Head of the Fiſh comes out of a ſort of Coif fring'd and ruffled, produced by Elongation of the Border or Ruff abovemention'd: this Head, not unlike that of a ſucking Pig, is four or five lines long, half as broad, rounded upwards, ending in a rediſh Mouth, two lines broad, and edged with a large Lip: on each ſide its Front iſſues an Horn; theſe are puſhed out or contracted like other Snails, only they bend back much like a Cow's Horn.

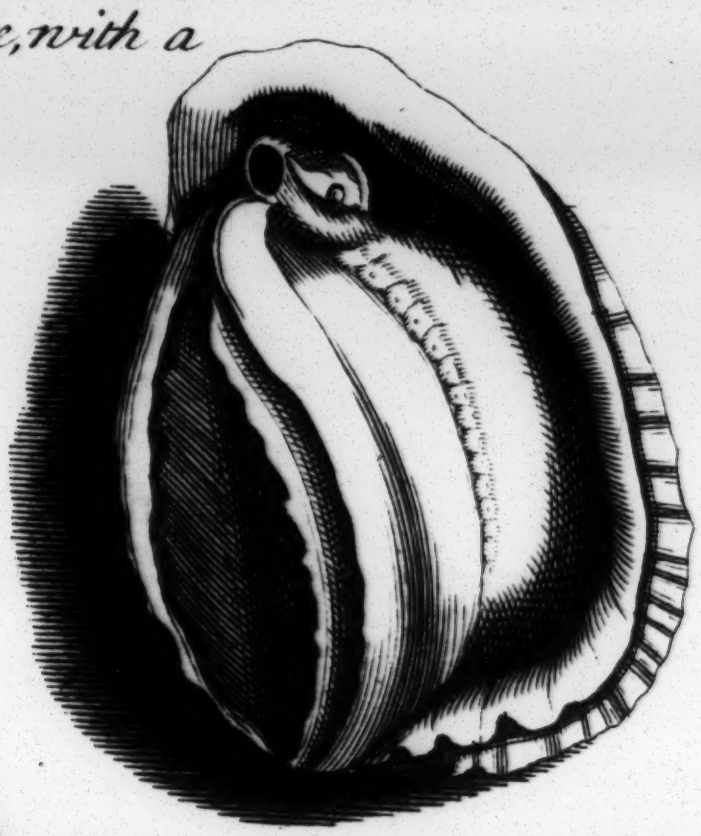
The other parts of this Creature are inclos'd in a Bag *E*. where the Œſophagus meets, as in its Center: this Bag, about an inch and a half long, nine or ten lines broad, narrowing at the Head, is exactly laid on the Gutter of the pectoral Muſcle, and contains a flabby Subſtance, good to eat, interſpers'd with blackiſh Veſſels.

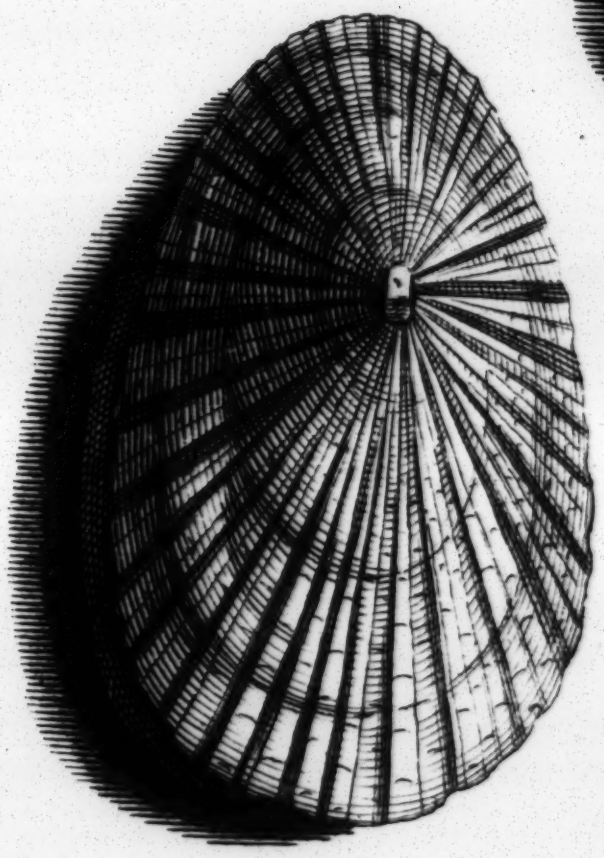
The pectoral Muſcles ſerve for Legs and Feet to the Creatures, as likewiſe to all Snails and Fiſh whoſe Shell conſiſts but of one ſingle piece. When the Fiſh we are ſpeaking of would move forwards, they preſs hard on the foremoſt Edge of this Muſcle; and when they would go backwards, they do the like on the hindermoſt Edge of the ſame Muſcle.

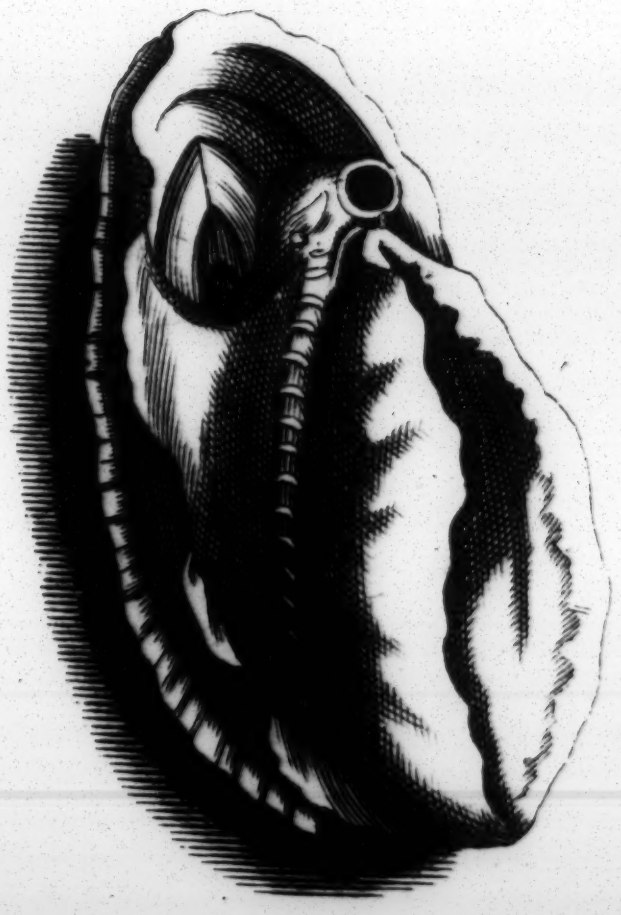
We examin'd likewiſe another ſort of Goats-Eye, whoſe pectoral Muſcle is much thicker, and ſerves the ſame purpoſes as that of the ordinary Goats-Eye: its Head has alſo two Horns, but ſhorter. The Baſon or Shell is longer, more oval, and has a hole at top, through which it ſeems to ſpout Water.

Ios. ΙΟΣ. ΝΙΟ ἐν Ἰῷ. The Wind was ſo favourable to us, that we got to *Nio* before we were aware: the Ancients call'd this Iſland *Ios*,

Another sort of Shell Fish call'd LEPAS: of an oblong figure, with a hole in y^e^ head.







B L

Ios, from the [*a*] *Ionians* its firſt Inhabitants. 'Tis forty miles about, remarkable for nothing but *Homer*'s Tomb [*b*]: this famous Poet paſſing from *Samos* to *Athens*, put in at *Ios*, and died in the Port. They erected him a Tomb-ſtone, on which (a long time after) was grav'd the Epitaph related by *Herodotus*, the ſuppos'd Writer of *Homer*'s Life. [*c*] *Strabo*, [*d*] *Pliny*, and [*e*] *Pauſanias*, mention this Tomb: it is added by the latter, that the Tomb of *Clymene*, the Mother of *Homer*, was likewiſe ſhew'd there; and farthermore, that there was an ancient oracular Reſponſe at *Delphos* grav'd on a Column ſupporting the Statue of that excellent Man. By this Inſcription it appear'd, that his Mother was of the Iſle of *Ios*: We read the ſame Oracle in *Stephens* the Geographer, who has been followed by *Euſtathius* on *Homer*; but 'tis alledg'd by *Aulus Gellius* [*f*], that according to *Ariſtotle*, *Homer* muſt have been born in the foreſaid Iſle. Be it as it will, we could meet with no Remains of this Tomb all about the Port: all we met with, was an excellent Spring of freſh Water, bubbling through a marble Trough but one pace from the ſalt Water.

Pliny has rightly fix'd the diſtance between *Nio* and *Naxia* at 24 miles: as likewiſe that between *Nio* and *Santorin* at 25 miles, tho' ſtrictly 'tis 30; but that is an inconſiderable difference.

Marco Sanudo [*g*], the firſt Duke of *Naxia*, annex'd *Nio* to his Dutchy; nor was it diſmembred till *John Criſpo*, the twelfth Duke, gave it to his Brother Prince *Marco*; who built a Caſtle on an Eminence, two miles above the Port, as well for the Security of his own Perſon, as to defend his ſmall

[*a*] Steph. [*b*] Ios Homeri ſepulchro veneranda. *Plin. lib.* 4. *cap.* 12. [*c*] Rer. Geog. lib. 10.
[*d*] Ibid. [*e*] Lib. 10.
[*f*] Noct. Attic. lib. 3. cap. 11.
[*g*] Hiſtory of the Dukes of the *Archipelago*.

Domains

Domains againſt the *Mahometans*: he likewiſe ſent for ſome *Albanian* Families to manure the Land, which wanted nothing but Hands to improve the natural Fertility of the Soil. Thus in a ſhort time did this Iſland (which was look'd upon as a Deſert) become very populous and flouriſhing. The Burgh now ſubſiſting was built round the Caſtle like an Amphitheatre, probably on the Ruins of the ancient Town of *Ios*; for the Author of *Homer*'s Life relates, that the Inhabitants of the Town came down to the Sea-ſide, to adminiſter all the help they could to that wonderful Man. 'Twere needleſs to ſay, that *Nio* ſubmitted in its turn to both the *Roman* and *Greek* Emperors: it came into the Family of *Piſani* by the Marriage of Prince *Marco*'s only Daughter with *Lewis Piſani* a *Venetian* Nobleman.

Their Cuſtom is once a Year to chuſe a Conſul or two. The Inhabitants paid the Grand Signior, in the Year 1700, two thouſand Crowns for the Capitation, and 3000 for the Land-Tax. The Iſland is well cultivated, and not ſo ſteep as the other Iſlands: ſo that M. *Bochart*'s Etymology [*a*] of it, won't hold. There is great call for the Wheat it produces, but Oil and Wood are ſcarce. No Palm-Trees are now to be ſeen, tho' it is likely this ſort of Tree was what anciently caus'd it to be call'd *Phœnice*, as is obſerv'd by *Pliny* and others. In the King's Cabinet there is a Medal of this Iſland, with *Jupiter*'s [*b*] Head on one ſide, and a *Pallas* with a Palm-Tree on the other. Father *Hardouin* mentions a Medal of this Iſland, with a Head of *Lucilla* on it [*c*].

There remains no Footſtep of Antiquity in *Nio*: The Inhabitants have no notion of any thing but the Pence; they are all Thieves by Profeſſion, and

[*a*] Geogr. Sacr. lib. 1. cap. 14.
[*b*] IHTΩN. [*c*] Num. Popul. & Urb.

therefore

therefore the *Turks* call it *Little Malta*; 'tis a Harbouring place for moſt of the Corſairs of the *Mediterranean*. The *Latins* there have but one Church, ſupply'd by a Vicar of the Biſhop of *Santorin*; the other are *Greek* Churches, depending on the Biſhop of *Siphanto*.

Privateers frequent this Iſland, attracted by the Beauty of its Havens: that below the Burgh is one of the ſecureſt throughout the *Archipelago*, its Entrance verges from South to South-South-Eaſt. The Port of *Manganari* [*a*] faces the Eaſt, and affords a ſafe Retreat for the largeſt Fleets. The Pilots of *Nio* and *Milo* are reckon'd the beſt of any in the *Levant*, becauſe they have a thorough Knowledge of the Coaſts of *Syria* and *Egypt*, where the richeſt Prizes are taken. M. *de Cintray*, a Cruiſer, put into Port while we were there: He came on ſhore, attended by his *Levantines*, arm'd up to the very teeth; he took a Dinner at the *French* Conſul's, and then return'd on board his own Ship. He wanted Biſket and a Pilot, which if the Conſul had not procured, the Cadi or Waivod would for Money.

As we were going in ſearch of Simples, to our great ſurprize we ſaw our Sailors coming down from the Mountains, ſo ſcared that they knew not whether their Saick was carry'd off by *Malteſe*, [*b*] *Barbarees*, or Banditti. This Adventure concern'd us a little: but we ſoon learnt at the Conſul's Houſe, that the Veſſel was in the Port, that the Seamen had quitted it to get aſhore, at ſight of one of M. *Cintray*'s Galliots; and that in ſhort M. *Tourtin*, who commanded it, being inform'd the Goods on board belong'd to *Frenchmen*, ſet it at liberty. One is ſubject to theſe petty Alarms in the *Archipelago*,

[*a*] *The Machine-Port.* Μαγγανάρι, Machinarius.
[*b*] *Corſairs of* Barbary.

where one can't paſs from one Iſle to another but in Boats with two or four Oars, which never go except in calm Weather: 'twould be ſtill worſe to make uſe of large Veſſels, which tho' they are ſecure from the Banditti, yet they wear out one's patience in ſtaying for a Wind.

Theſe Banditti, who are dreaded in all parts of the *Archipelago*, are a parcel of Villains, who are forced by Indigence to lay hold on the firſt Veſſel they light of, and lie in wait for others at the Turn of ſome Cape or in ſome Creek. Theſe Wretches, not content with plundering People, throw them overboard with a Stone about their necks, for fear of being ſeiz'd, upon the Complaints of thoſe they have ill uſed. We underſtood, ſome days afterwards, that M. *de Cintray* had made prize of two Veſſels belonging to theſe Banditti, who were carrying off a Ship laden with Timber, and eighteen *Turkiſh* Paſſengers.

The People of *Nio* will never forget the great Actions of the Chevaliers *d'Hoquincourt* and *Temericourt*: the firſt came thither to refit, after having in the Port of *Scio* ſingly fought thirty Galleys commanded by the Captain Baſhaw; the ſecond, by means of a favourable Wind, forced ſixty Galleys to ſheer off, after ſeveral of them had been well bang'd. This Fleet had all the difficulty in the world to get away to *Candia*, where it was carrying 2000 Janizaries.

It had been very agreeable to have ſtaid at *Nio*, had there been Fruits and Refreſhments: but the Soil affords nothing but Corn. The Womens Apparel in this Iſland is as odd as in the other Iſlands. As for Plants, the Iſland produces none uncommon; yet we found a ſort of Cakile which is not yet deſcribed, and which we met with at *Milo* and ſome other Iſlands.

This

Cakile Græca arvensis, Siliquâ Striata, brevi Corall. Inst. Rei herb. 49.

B L

Women of the Island
NIO, anciently call'd IOS.

B L

This Plant is branchy [*a*], a foot and an half or two foot high; its Stalk is three lines thick, duſky green, moderately hairy, angulous, full of white Pith, ſubdivided into ſeveral Branches, attended with Leaves here and there, like thoſe of the Garden-Rocket: they are about two inches long, deep green, fleſhy, acrid, mucilaginous, cut in as far as the Stalk, and growing leſs the nearer they are to the Flowers. From the Baſe of theſe Leaves grow ſmall Threads adorn'd with yet ſmaller Leaves; the Extremities of the Branches are laden all along with Flowers conſiſting of four white Leaves, five lines long, which however do not riſe out of the Cup above two lines: the Cup alſo conſiſts of four leaves, and from its Center grow ſix white Chives, with yellow tops. The Peſtle is but three lines long, and turns afterwards to a Fruit five or ſix lines long, two lines thick, gutter'd, picked, conſiſting of two pieces, jointed end to end, ſo as the lower part ſomewhat hollow receives the Tuberoſity of the upper; both are of a ſpungy Subſtance, and each incloſes in a ſeparate Cell a rediſh Seed half a line long.

Being delighted with making Geographical Stations, we went to one of the higheſt places of the Port, and found that

Argentiere is between the Weſt and Weſt-North-Weſt of *Nio*.

Siphanto, between the North-Weſt and Weſt-North-Weſt.

Santorin, to the South-South-Eaſt.

Chriſtiana declines from the South to the South-South-Weſt.

Sikino is at the Weſt-South-Weſt.

Avelo declines from the North-North-Eaſt to the North.

[a] Cakile Græca, arvenſis, ſiliquâ ſtriatâ, brevi. *Corol. Inſt. Rei Herb.* 49.

At

SICINUS & SICENUS. ΣΙΚΙΝΟΣ. SIKINO.

At Break of Day we embark'd, and according to *Strabo*'s Advice we took the Road towards the Weſt, in order to repair to the Iſle of *Sikino*. We are told by *Pliny*, *Apollonius Rhodius*, and *Stephens* the Geographer, that it was anciently call'd the Wine Iſland [*a*], becauſe of its Fertility in Vines: upon which the Scholiaſt of *Apollonius* obſerves, that it took the name of *Sikinus* from a Son of *Thoas* King of *Lemnos* [*b*], the only Perſon of the Iſland who eſcaped with Life by means of his Daughter *Hypſipile*, in that cruel Maſſacre, when all the Women murdered in the night not only their Huſbands, but all the unmarry'd Men of the Country, for preferring to them the captive Slaves they had newly taken in *Thrace*. *Thoas*, landing in this Iſland, was very kindly receiv'd by a Nymph, of whom he begot *Sikinus*.

There is ſtill Wine enough in *Sikino* [*c*] to merit its ancient Name, abundance of Figs, but little Cotton: the green Figs are excellent, not ſo the dry ones, becauſe they bake them in an Oven to preſerve them from Worms. This Iſland, which is but eight miles from *Nio*, and about twenty in circuit, ſtretches from the South-Weſt to the North-Eaſt: it is well cultivated, its Wheat is counted the beſt in the *Archipelago*; the People of *Provence* catch it up: they ſwept away all the Corn in 1700, and muſt continue to do ſo, if the Commerce of Cape *Negre* be not reſtored. There is however ſome difficulty to lade Corn in the *Levant*; being often forced to run from one Iſland to another, before you can get a full Cargo, and then it muſt ſome-

[*a*] OINOIH. OENOE.

[*b*] Ἀπὸ Σικίνου υἱοῦ Θόαντος καὶ νήϐος νύμφης. Schol. Apol. Rhod. ad verſ. 625. lib. 1.

[*c*] Τὸ πρότερον Οἰνοίη καλουμένη διὰ τὸ εἶναι αὐτὴ ἀμπελόφυλον. Scol. Apol. Rhod. ibid.

times

times be half Wheat, half Rye. In 1700, the *Turks* of *Volo* and *Theſſalonica* being under apprehenſions of a Famine, would not ſuffer the People of this place to ſell Corn to Strangers, any more than in *Candia*: but as the *Muſſulmans* will do any thing for Money, they let the *Provenſals* ſhip it off by night.

Sikino was part of the Domains of the Dukes of *Naxia* [*a*]; the Burgh, which is call'd after the name of the Iſland, is on an Eminence to the Weſt-South-Weſt, by a frightful Rock, which hangs over the Sea juſt as if it were falling into it: This Burgh contains not above 200 Inhabitants, who when we were there paid 850 Crowns to the Capitation and Land-Tax. The *French* Corſairs that marry there, are exempt from the Capitation; but the *Greeks* are very ſevere, in making them pay Taxes for the Lands they poſſeſs. There can't be a greater Puniſhment than for an old Fiſherman to marry in *Greece*; their Wives have neither Virtue nor Money: and yet they will venture upon them, notwiſtanding the King's ſtrict Orders, who for the Nation's Honour has very wiſely forbid any of his Subjects marrying in the *Levant*, without leave of his Ambaſſador, or ſome other of his Repreſentatives.

The Iſle of *Sikino* has no Port; we landed at *San Bourgnias*, an ugly Road; the Entrance of it is South-South-Eaſt, but the Saicks muſt be tow'd aſhore: there is a pretty Chapel to lodge in, if a Man has not a mind to go up to the Burgh. There are no *Latins* in this Iſland: the Cadi goes the Circuits; the Waivod is moſt commonly a *Greek*, or a *Frank* from the adjoining Iſles. The Conſul of *France* was a *Malteſe* [*b*]; he gave us a kind Entertainment, and is a very good ſort of Man.

[*a*] Hiſtory of the Dukes of the *Archipelago*.
[*b*] *Signior* Franceſco.

Our

Our inquiring after Plants, together with the South-South-Weſt Wind, kept us here till the ſecond of *October*. We found a Muſtard-Plant of a very beautiful ſort, which is ſtill kept in the King's Garden.

Its Root is nine inches long [*a*], white, two lines thick, hard, crooked, of a burning taſte, attended with ſome Fibres a little hairy: it puts forth a Stalk a foot high, branchy, ſpreading wide, ſo that the whole Plant is not ſo tall as 'tis broad, except when 'tis run up to Seed; for then its Stalks lengthen conſiderably. The Leaves next the ground are three inches long, fleſhy, and ſlaſh'd as far as the Stalk into ſeveral pieces an inch long, two lines broad, furrowed and rolling up. As theſe Leaves approach nearer to the Flowers, they grow leſs; theſe Flowers, which at firſt are in a cluſter, ſeparate themſelves from each other in blowing: each Flower conſiſts of four purple Leaves, and ſometimes whitiſh, ſeven lines long, round at the point, two lines broad, and riſe half their length out of the Cup. The Cup conſiſts of four Leaves, pale green, four lines long, one broad; ſix Chives poſſeſs the middle, topt yellowiſh, diſpos'd round a Peſtle three lines long, fine as a Thread, and which turns to a Pod or Cod half an inch long, rediſh, almoſt cylindrical, about a line in diameter; it has two Apartments, wherein are ſome Seeds almoſt ſpherical, rediſh, half a line in diameter; the Partition concludes in a ſort of ſpungy Horn, two lines long, in which there is a Seed like the others. The whole Plant has an acrid poignant taſte.

The great Rock on the ſide of the Burgh is the beſt place for Simpling: we obſerv'd there with our univerſal Quadrant, that *Milo* is to the Weſt-

[*a*] SINAPI Græcum maritimum, tenuiſſime laciniatum, flore purpuraſcente. *Corol. Inſt. Rei Herb.* 17.

North-

Sinapi Græcum maritimum, tenuissime laciniatum, flore purpurascente Corall. Inst. Rei herb. 17.

B L

North-Weſt, and *Policandro* declines from the Weſt to the Weſt-South-Weſt.

It is highly probable, that *Policandro* [*a*] is the *Pholigandros* of *Strabo* [*b*] and *Pliny*: for beſides the Similitude of Names, *Strabo* ſays expreſly, that in ſailing from *Ios* Weſtward you meet with *Sicenos*, *Laguſa*, and *Pholegandros*. As for *Laguſa*, I take it to be *Cardiotiſſa*, an ill-favour'd Rock between *Sikino* and *Policandro*, where there is a famous Chapel of the Virgin, much reſorted to on occaſions of Feſtivity. What *Aratus* ſays of *Pholegandros* is applicable to *Policandro*; namely, that it was c ll'd the Iron Iſland. *Stephens* the Geographer [*c*] ıays, it took its Name from a Son of *Minos*. POLICANDRO.

It has no Port: we landed the 2d of *October* at a Creek [*d*] to the Eaſt-South-Eaſt. The Burgh, which is about three miles from the ſhore, near a terrible Rock, has no other Walls but what are form'd by the back parts of the Houſes: it contains 120 Families of the *Greek* Worſhip; *Anno* 1700, they paid 1020 Crowns to the Capitation and Land-Tax. As ſtony and parch'd as this Iſland is, it yields the Inhabitants as much Corn and Wine as they have occaſion for. They are wanting of Oil: all the Olives are pickled againſt Faſt-days. The Country is full of the Shrub Tithymale [*e*], which for want of better Wood ſerves for Fewel. The Iſland is poor, and deals in nothing but Cotton;

[*a*] ΦΟΛΕΓΑΝΔΡΟΣ. PHOLEGANDROS. ΦΙΛΟΚΑΝΔΡΟΣ. Ptol.

[*b*] Ἀπὸ δὲ τοῦ Ἰοῦ πρὸς ἑσπέραν ἰόντι Σίκηνος καὶ Λάγουσα καὶ Φολέγανδρος ἣν Ἀράτος σιδηρεὶν ὀνομάζει διὰ τὴν τραχύτητα. Strab. Rer. Geog. lib. 10.

[*c*] Φολέγανδρος νῆσος τῶν Σποράδων ἀπὸ Φολέγανδρου τοῦ Μίνωος. Steph.

[*d*] Καράβους. Statio Carinarum.

[*e*] Tithymalus arboreus. *P. Alp. Exot.*

you may have a dozen of Napkins for a Crown, but then they are not above a foot ſquare: for the ſame price you may have eight, ſomewhat larger, and laced about.

There is no want of Papas and Chapels; that of the Virgin is very pretty; it ſtands on a huge Rock near the Ruins of *Caſtro*, the old Caſtle of the Dukes of *Naxia*, which no doubt is built on the Foundation of the ancient Town call'd *Philocandros*, as *Ptolemy* ſays. In this Chapel there are ſome Remains of marble Columns. As for the old Statue ſpoken of by *Thevenot*, we were told it has been ſaw'd to pieces to help to make a Door-caſe of: ſome years ago they found the Foot of a Figure in Braſs, which they melted down to make Candleſticks for the Chapel. The old Monaſtery of the Caloyers is no longer in being: the Nunnery of St. *John Baptiſt* has but three or four Nuns. The Iſland looks gay, as dry as 'tis: we log'd at the Houſe of *Georgachi Stay* a *Candiot*, a Man of Wit; he's the Conſul of *France*, he likewiſe executes the Offices of Adminiſtrator and Waivod.

We were told of a very fine Grotto in this dreadful Rock; but we could not ſee it, becauſe there is no going into it but by Boats in calm Weather, and the Sea was then very rough. The Rock is the beſt place in the Iſland for Simpling: we gathered there the Seed of the faireſt ſort of *Campanula* in all *Greece*; this Seed has happily grown up in the King's Garden, and produced the Plant I am going to deſcribe.

The whole Plant [*a*], which is not above two foot tall, is round like an Under-Shrub; its firſt Leaves are eight inches long, two and a half broad, and begin with a tail four inches long, guttering,

[*a*] CAMPANULA Græca, ſaxatilis Jacobeæ folio. *Corol. Inſt. Rei Herb.* 3.

very

Campanula Græca, saxatilis, Jacobæx Foliis. Coroll. Inst. Rei. herb. 3.

very fine edges; beyond this Tail the Leaves enlarge, deeply ſlaſh'd, ſhining, vein'd white as well as the Stalk. The Leaves along the Branches are not more than two or three inches long; the laſt Leaves are four or five lines broad, an inch and a half long, moderately indented and pointed: the Stalk of this Plant is woody, thick as a Man's Thumb at firſt, laden with Flowers at its extremities; each Flower is bell-faſhioned about fifteen lines deep, widening to near two inches, waſhy blue, ſlaſh'd into five parts. The Cup is an inch long, cut into five ſharp points; the Peſtle riſes from the Center of the Flower, white and hairy to the middle, afterwards greeniſh, terminating like a five-ray'd Star; attended with five white Chives, two lines long, three broad, bending towards the Peſtle, laden with a Summit four lines long: the Cup turns to a Fruit round like a Man's Head, nine or ten lines in diameter, ſplitting in five Cells; each whereof is garniſh'd with a Placenta charged with Seeds flat, ſhining, brown-colour'd. The whole Plant yields Milk, and has no manner of Smell: the Leaves are ſomewhat aſtringent; it is bis-annual.

On the ſame Rock we obſerved that

Cardiotiſſa declines from the Eaſt-North-Eaſt to the Eaſt.

Milo remains between the Weſt-North-Weſt and the Weſt.

Polino, or *Burnt Iſland*, is between the Weſt-North-Weſt and the North-Weſt.

Argentiere is in a right line on the back of *Polino*.

Siphno is between the North-Weſt and the North North-Weſt.

Antiparos between the North-Eaſt and the North-North-Eaſt.

Paros between the North-North-Eaſt and the Eaſt.

Naxos between the North-Eaſt and the Eaſt-North-Eaſt.

We deſigned to return to *Naxia*, but the Wind being North, obliged us to put in at *Sikino*; and it continuing in that Corner, we ſhaped our Courſe for *Santorin*, and arrived there the 16th of *October*. It is 36 miles round, and diſtant from *Candia* 70 miles, from *Sikino* 30.

ΚΑΛΛΙΣΤΗ. *Santorin*, or *Sant-Erini*, was called *Calliſte* [*a*], or the *Handſom Iſland*. *Cadmus* thought it ſo agreeable, that he left his Kinſman *Membliares* in it with ſome *Phenicians* to people it: were they now alive, they would not know it again; it is covered over with Pumice, the whole Iſland is a mere Quarry of it, where you may cut as large Scantlings as you pleaſe, juſt as any other ſort of Stone in their reſpective Quarries. The Coaſts all round the Iſland is almoſt inacceſſibly craggy and rugged, occaſioned I ſuppoſe by Earthquakes.

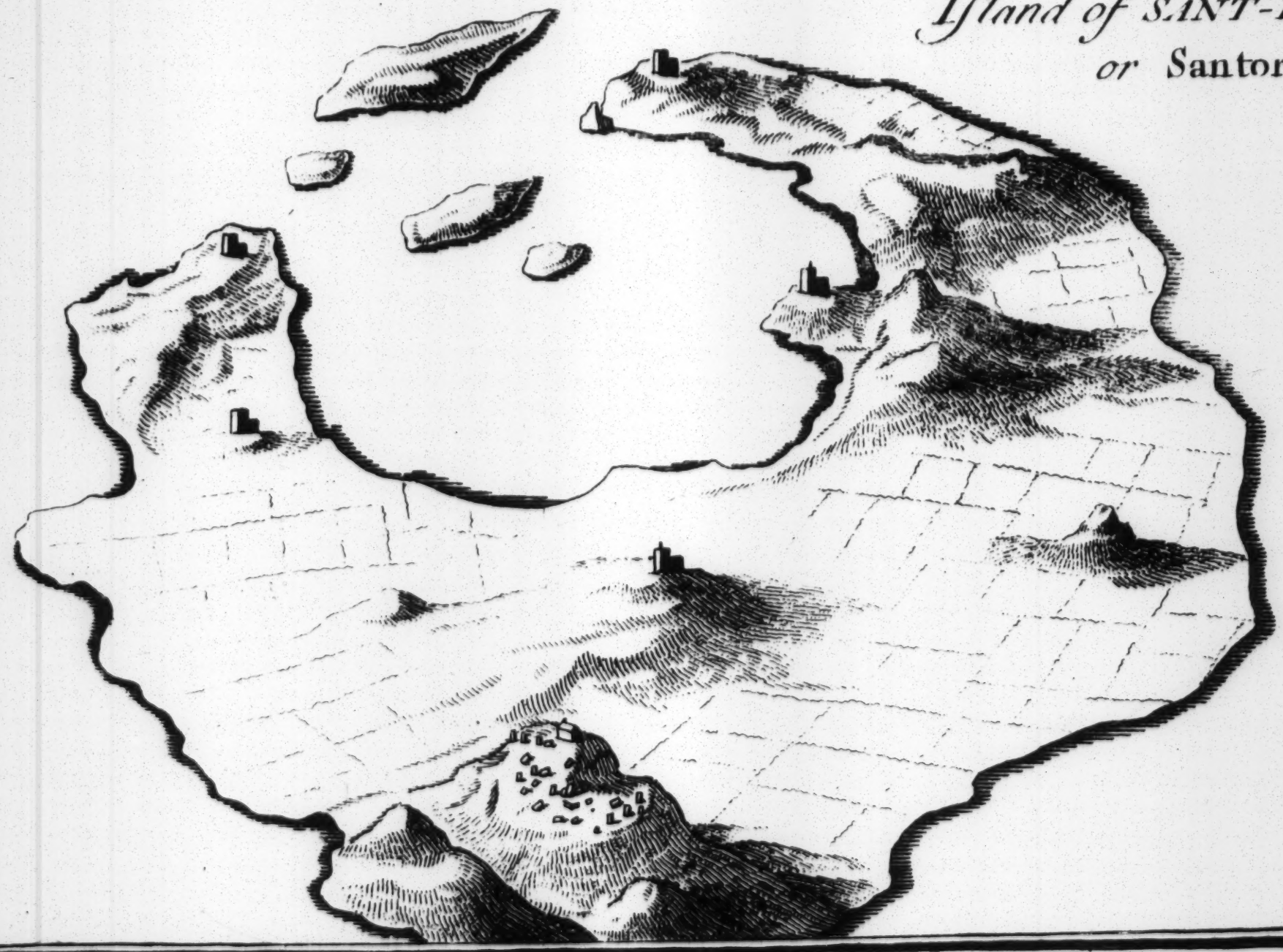
Herodotus [*b*], *Pauſanias* [*c*], and *Strabo* [*d*] write, that *Theras*, one of *Cadmus*'s Deſcendants, gave this Iſland the name of *Thera*: that not liking to live at *Lacedæmon*, he went over to *Caliſta*, after he had had the Regency of *Sparta* during the Minority of his Nephews, Sons of *Ariſtodemus*. *Caliſta* was then in poſſeſſion of *Membliares*'s Deſcendants. *Theras* ſeiz'd the Iſland, with the help of ſome *Mynians* who had got out of priſon at *Lacedæmon* by a Stratagem of their Wives: the Story, my Lord, is too pretty not to remind you of it.

Your Lordſhip knows that the *Mynians* were the Progeny of ſome of thoſe famed Heroes that accompany'd *Jaſon* to *Colchis*. In their Return back,

[*a*] Herod. lib. 4. ΘΗΡΑ. SANT-ERINI. SANTORIN.
[*b*] Ibid. [*c*] Lib. 3, & 7.
[*d*] Strab. Rer. Geog. lib. 8.

they

Island of SAINT-ERINI.
or Santorin.



41.

they ſtopt at *Lemnos*, where their Poſterity retained the name of *Mynians*; who afterwards being overpower'd by the *Pelaſgians*, another People of *Greece*, they were driven out of *Lemnos*: upon this, they went to *Lacedæmon*, where they were ſo well entertained, that they had not only Lands given them, but their Men were allowed to marry *Lacedæmonian* Women, and their Women *Lacedæmonian* Men. Yet being the race of a parcel of vagrant ambitious Heroes, they ſoon diſcovered they had not quite loſt the Inclinations of their Anceſtors; and in ſhort they attempted to ſeize the Supreme Authority, and veſt it in themſelves: hereupon they were taken up, and ſentenced to death; but as good luck would have it, they were not to be executed but in the night-time, according to the Cuſtom of the *Lacedæmonians*. Mean while their Wives Fondneſs ſuggeſted to them the Means of their Eſcape: They petitioned the Magiſtrates to let 'em take a laſt Farewel of their Huſbands; which being granted, they changed Clothes with 'em: The Men went off diſguiſed like Women, and theſe ſtaid behind in the Priſon diſguiſed like Men.

Herodotus [*a*], who tells this Story, has recorded the Names of two of *Theras*'s Deſcendants, who reigned in this Iſland, *Æſanius* and his Son *Grynus*; the latter went to conſult the Oracle of *Delphos*, accompanied with the moſt eminent Perſonages of *Thera*, among whom was *Battus* the Son of *Polymneſtes* (or *Cyrnus*) a Man of Quality [*b*], and very much in eſteem among the *Mynians*. The Oracle bade 'em build a Town on the Coaſt of *Lybia*, and the Prieſteſs pointed to *Battus*: this they neglected to do, nor did they know where *Lybia* was; but the Drought, which laſted ſeven years in *Thera*, and killed every

[*a*] Ibid. [*b*] Cyrene autem condita fuit ab Ariſtæo, cui nomen *Battus* propter linguæ obligationem. Hujus pater Cyrnus rex Theræ inſulæ, &c. *Juſtin. lib.* 13. *cap.* 7.

Tree but one throughout the Iſland, obliged the King to return to the Prieſteſs, who ordered 'em a ſecond time to build a Town in *Lybia*. They did ſo, and this was the Origin of *Cyrene*, the Country of the Poet *Callimachus*, who calls it the Mother of good Horſes: and indeed at this very time the fineſt Barbs of *Africa* come from the Kingdom of *Barca* or *Cyrene*; for this Kingdom has borrowed its Name from the ancient City of *Barce*.

Strabo [*a*], who places *Thera* between *Crete* and *Egypt*, allows it but 25 miles compaſs, and ſays, it is in form very long. Things are mightily changed ſure, ſince that time. *Thera* lies between *Candia* and the *Cyclades*; it is 36 miles about, and in figure is exactly like a Horſe-Shoe. As for its Situation, the Paſſage in *Strabo* muſt be corrected by that of his Compiler, who places *Thera* between *Crete* and *Cynuria* [*b*], a Region of the *Peloponneſus*, belonging to the *Lacedæmonians*. As for the Figure or Form of it, no wonder it repreſents a Half-moon; for ſuch conſiderable Changes have happened in its Neighbourhood, that this is but a ſmall matter. Beſides the Mutation of its Form, it has gained eleven Miles in length more than it had in *Strabo*'s days; but then it has loſt all its fine Towns, of which *Herodotus* ſays, there were no fewer than ſeven [*c*]. It muſt likewiſe have been conſiderable for its Power, ſince *Thera* and *Melos* were the only places that in the famous War of *Peloponneſus* durſt declare for the *Lacedæmonians* againſt the *Athenians*, who had all the other Iſles of *Greece* on their ſide.

The Revolution of the *Greek* Empire, after the taking of *Conſtantinople* by the *French* and *Venetians* [*d*], occaſioned the annexing of *Santorin* to the Dutchy of *Naxia*; but *John Criſpo*, who was the

[*a*] Ibid. [*b*] Steph. Byzant. *Read* Κυνυρίας *for* Κυρηναίας. [*c*] Lib. 4. [*d*] Hiſtory of the Dukes of *Archipelago*.

twelfth

twelfth Duke thereof, yielded it up to Prince *Nicholas* his Brother, who was called the Lord of *Santorin*. It was united to the Dutchy after the Death of *William Criſpo*, the fifteenth Duke, who by Will appointed for Succeſſor the Lord of *Santorin* his Nephew: it was afterwards mortgaged to the Lord of *Nio*, by *James Criſpo*, the ſeventeenth Duke of the *Archipelago*, who was fain to borrow exceſſive Sums to carry on the War againſt *Mahomet* II. in that famous League he was entered into with the *Venetians* and the King of *Perſia*. Laſtly, *Santorin* ſurrendered itſelf to *Barbaroſſa* under *Solyman* II.

It is no eaſy matter to find out when the Iſle of *Thera* took the Name of *Sant-Erini*; but in all likelihood 'tis derived from that of St. *Irene* [*a*], the Patroneſs of the Iſle, and from *Sant-Erini* 'tis become *Santorin*. This Saint was of *Theſſalonica*, and ſuffered Martyrdom on the firſt of *April* in 304, under the ninth Conſulate of *Dioclefian*, and the eighth of *Maximian Hercules*: the *Latin* Church obſerves it as a Holiday at *Santorin*, where are ſtill nine or ten Chapels dedicated to St. *Irene*.

We were ſet aſhore at Port *San Nicolo*, below *Apanomeria* [*b*], which is on the left as you enter the Port. We were very much tired in getting to the Town, for it is not to be imagined how ſteep the Way is. The other Towns of this Iſland are *Scaro* or *Caſtro*, *Pyrgos*, *Emporio* or *Nebrio*, and *Acrotiri* [*c*], ſituated on the left Side of the Port oppoſite to that of *Apanomeria*. This Port is like a Half-moon in form; as fine a Port as it looks to be, no Ship can anchor in it, for no Bottom could ever yet be found by the Plumb-line: it has two Entrances, one at the South-Weſt, the other at the Weſt-North-Weſt, under ſhelter of the ſmall Iſle of *Thiraſia*,

[*a*] Τὸ Νησὶ τῆς ἁγίας Εἰρήνης, Inſula Sanctæ Irenes.
[*b*] Απανωμέρια. [*c*] Τὸ Κάστρον τῦ Σκάρυ. Πυργὸς. Εμπόριον. Ακρωτήρι.

ſeparated from *Santorin* by the Port of *San Nicolo*, a ſmall Strait where Boats ply: over againſt the other Entrance, there are three Rocks leſs than *Thiraſia*. The [*a*] white Iſland is out of the Port, the [*b*] ſmall Iſland is within, and [*c*] burnt Iſland is ſituated between 'em both: the latter received a conſiderable Increaſe in 1427, the 25th of *November*, as is recorded in ſome *Latin* [*d*] Verſes graved on a Marble at *Scaro* near the Church of the Jeſuits.

'Tis ſaid all theſe Iſlands roſe from the Bottom of the Sea. What a frightful Sight to ſee the teeming Earth bring forth ſuch unwieldy Burdens! What prodigious Force muſt there needs be, to move 'em, diſplace 'em, and lift 'em above the Water! No Wonder the Port of *Santorin* has no Bottom: the Hollow whence that Iſland iſſued muſt, by mechanical Neceſſity, at the ſame time have been occupied by a like Bulk of Water. What Shocks, what Concuſſions muſt have been excited in the Neighbourhood of it, when this Abyſs ſo of a ſudden filled itſelf up again! Sure this new Iſland was not called by the Name of *Beautiful* till long after its Birth; for emerging as it did out of the Waters, it could be nothing elſe but a Maſs of Stone covered over with Slime and Mud: Numbers of Years muſt have been requiſite to the forming, out of thoſe Subſtances, a Soil proper for Production; I can't imagine whence it got the Seeds of Plants it was adorned with.

Theraſia, ſays *Pliny* [*e*], was looſened from it afterwards; the Reſemblance of the Name is the cauſe that many have taken *Thireſia*, a baſe Rock ſeparated from *Santorin* by the Port of *San Nicolo*, for *Pliny*'s new Iſland. I can't help ſuſpecting that the Ancients called *Theraſia* the white Iſland, and gave the Name of *Hiera* to *Thireſia*: If my Conjecture is

[*a*] Ασπρονησὶ. [*b*] Μικρονησὶ κ᾽ μικρὴ Καμμένη.
[*c*] Καμμένη. [*d*] *Reported in the Relation of* Sant-Erini, *by Father* Richards.
[*e*] Hiſt. Nat. lib. 4. cap. 12.

falſe,

falſe, all the Authors that have mentioned the Tranſactions between *Thera* and *Therafia*, have been under a Miſtake, except *Strabo* [*a*], who alone has called by the Name of *Therafia* the Iſle of *Chriſtiana*; otherwiſe that Author had ill expreſſed himſelf, in ſaying, that *Thera* is in the Neighbourhood of *Anaphe* and of *Therafia*, ſince *Anaphe* is eighteen Miles diſtance from it. *Ptolemy* has placed a Town on *Therafia* [*b*]; certainly it muſt not have been on the preſent *Thireſia*, which has not Extent enough to build a Caſtle on.

This Obſervation may help to juſtify *Seneca* [*c*], who refers to his time the Apparition of the Iſle of *Therafia*: This likewiſe ſhews, that *Pliny* was not Contemporary with *Strabo*, nor conſequently with *Dioſcorides*; ſince beſides his ſpeaking of *Therafia* as a Spot of Ground bran-new, torn from the Iſle of *Thera* by the Violence of the Sea, he alſo advances, that the Rock *Automate* or *Hiera* appeared to view ſome time after between *Thera* and *Therafia*. How can this Paſſage of *Pliny* [*d*] be explained, if we take the Rock of *Thireſia* for the *Therafia* of that Author? For, 'tis certain, that between *Santorin* and *Thireſia* there's only the Port of *San Nicolo*, where there would not be room ſo much as for a ſingle Rock of any Bulk. In our Days, continues *Pliny*, has been ſeen iſſuing out of the Sea another Rock called *Thia*, juſt by *Hiera*: Would it be going too far, to take for granted theſe two Rocks to be *Thireſia* and *Cammeni*, ſuppoſing that *Aſproniſi* is the real *Therafia* of the Ancients?

The Situation of all theſe Rocks can't otherwiſe be comprehended: *Juſtin* [*e*], for example, reports, that there was ſo great an Earthquake between the Iſles of *Thera* and *Therafia*, that a new Iſland was

[*a*] Rerum. Geog. lib. 10. [*b*] Geog. lib. 3. cap. 15. [*c*] Quæſt. Nat. lib. 6. cap. 21. [*d*] Hiſt. Nat. lib. 2. cap. 77. [*e*] Lib. 30. cap. 4.

with

with great Admiration beheld ſpringing forth amidſt the hot Water. Father [a] *Hardouin* has perfectly well corrected *Pliny*'s Text upon the Origin of *Thera*. *Dion Caſſius* [b] ſpeaks barely of the Apparition of a ſmall Iſland, which ſhewed itſelf near *Thera* in *Claudius*'s time. *Aurelius Victor* [c] ſays, it was conſiderable; and *Syncellus*, who places it in the 46th Year after Chriſt, aſſigns it between *Thera* and *Therafia*: Laſtly, *Ptolemy* places a Town on *Therafia*.

Cedrenus [d] ſays, that in the tenth Year of *Leo* the *Iſaurian*, that grand Iconoclaſt, there appeared for ſome Days together ſo thick a Darkneſs between *Thera* and *Therafia*, that it ſeemed as if a burning Kiln or Furnace was riſing up: This cloudy Subſtance incraſſated and hardened itſelf amidſt the Flames, after which it faſtened on the Iſle *Hiera*, and increaſed the Bulk thereof. Mean time there were caſt up ſuch Quantities of Pumice-Stones, as covered the Coaſts of *Macedon* and *Aſia-Minor*, even as far as the *Dardanelles*. *Cedrenus* has done nothing more than *Theophanes* [e] and *Nicephorus*; the firſt refers this Fact to the Year 712, the other to 720.

The Natives, though very ignorant, fail not to acquaint Strangers, that all the petty Rocks about this Iſland were brought into the World by Earthquakes. We learn from Father *Richard* [f] the Year when the little Burnt Iſland appeared; his Words are theſe: "There are many old Men in this Iſland, "who affirm, they ſaw an Iſland form itſelf by Fire "in the middle of the Sea, in the Year 1573. which "Iſland was therefore called *Micri Cammeni*, that "is to ſay, *Little Burnt Iſland*." Now we're ſpeaking of Fire, *Strabo* [g] ſays, that the Sea was obſerved to boil four Days together, between *Thera*

[a] In notis ad Emendat. ad lib. 2. Hiſt. Nat. Plin. [b] Lib. 60. [c] In Claud. [d] Compend. Hiſt. Ann. Chriſt. 713. [e] Theoph. Chronol. [f] Relat. de Sant-Erini. [g] Rerum Geog. lib. 1.

and *Therafia*; that it caſt forth Flames, and that an Iſland, 1500 Paces in Compaſs, manifeſtly appeared, as if it had been plucked up from the Bottom of the Water by Engines.

M. *Thevenot* [*a*] relates ſomething like what is recounted by *Theophanes*, *Nicephorus*, and *Cedrenus*; namely, that about 53 Years ago a prodigious quantitiy of Pumice-Stones was ſeen to ariſe from out of the Port of *Santorin*; that they aſcended from the bottom of the Sea with ſuch noiſe and impetuoſity, that one would have thought them to be the Burſts of Cannon. At *Scio*, above 200 miles from the place, they fancy'd the *Venetian* Army was fighting the *Turks*. Theſe Pumice-Stones flew ſo thick on the Coaſts of the *Levant* Sea, that the Inhabitants of the Iſlands make no manner of doubt they came from *Santorin*.

As for the Formation of Iſlands now under conſideration, can any thing be more demonſtrative than what we find in the publick News from *Conſtantinople*? "In *November* laſt, 1707 [*b*], the ſub-"terranean Fires produced at *Santorin* an Iſland, "already two miles in circuit, and was actually "growing bigger the firſt of *December* by additional "Rocks, and other new matter which the Flames "continued to caſt forth. The Burning was pre-"ceded by violent Earthquakes, followed by a thick "Smoke, which iſſued out of the Sea in the day-"time, and Flames in the night-time, and accom-"panyed with terrible Noiſes under ground." To this may be added the appearing of a new Iſland out of the Sea, amidſt a dreadful Hurricane in 1638, near the Iſland of St. *Michael*, one of the *Azores*: *Gaſſendus* [*c*] reports this new Iſland to be three Leagues in length, and one and a half in breadth.

[*a*] Relat. cap. 68. [*b*] *Gazette of* April 14. 1708.
[*c*] Not. in Diog. Laert. lib. 10.

It

It is high time we entered into a more exact Detail of the Iſle of *Santorin*. Nothing is more dry and barren than its Soil; and yet tho' 'tis all a mere Pumice, the Inhabitants by Labour and Ingenuity have made a perfect Orchard of the moſt ungrateful Spot of Ground in the World; and however diſagreeable its Coaſt may be, yet is *Santorin* a Jewel compared to the Iſlands about it: whereas in *Nanſio*, not above eighteen miles from it, you ſee nothing but Thiſtles and Brambles, tho' the Land is naturally excellent. *Santorin* affords indeed little Wheat, but a deal of Barley, abundance of Cotton, and Wine in profuſion: this Wine has the colour of Rheniſh, but it is potent and ſpirituous; 'tis exported to all parts of the *Archipelago*, and as far as *Conſtantinople*: the main Trade of the Iſland conſiſts in this Liquor and their Cotton Manufactures. The Women here are buſy'd in cultivating the Vineyards, while their huſbands are abroad ſelling their Wines. The beſt Vineyards are in a Plain beyond *Pyrgos* at the foot of the Mountain of St. *Stephen*; their way of Culture is much like that of *Provence*: their Cotton comes in a Shrub like our Gooſeberry-Trees; they do not pluck them up every Year, as is practiſed in the other Iſlands: it is the ſame Species with that which *Bauhinus* calls Herb-Cotton, and which he has diſtinguiſhed from Shrub-Cotton.

Fruit is ſcarce in this Iſland, except Figs: they fetch their Oil from *Candia*, and Wood from *Raclia*; the Scarcity of the latter is the reaſon of their hardly ever eating new Bread in *Santorin*: generally ſpeaking, they make Barley-Bread, and this but three or four times in the Year; it is a black ſorry ſort of [*a*] Biſcuit. They kill Beeves but at one time of the Year; after they have cut them to pieces

[*a*] Σχίσος *from the Verb* σχίζω, ſcindo, *becauſe there is no eating them without breaking them.*

and boned them, they ſet the fleſh to ſteep in Vinegar wherein Salt has been diſſolved: this Fleſh, expos'd in the Sun ſeven or eight months, grows as hard as Wood; ſome eat it dry, others boil it.

There are reckoned to be in *Santorin* 10000 Souls: beſides the Towns noted upon our Plan, there are five populous Villages, *Carterado*, *Maſſeria*, *Votona*, *Gonia*, and *Megalo-Chorio*. The Inhabitants of this Iſland are all *Greeks*; you never hear the Name of a *Turk* mentioned, but when they ſpeak of the Taxes. In 1700, they paid 4000 Crowns to the Capitation, and 6000 to the Land-Tax. Among the *Greeks*, there is not above a third of the Inhabitants who follow the *Latin* Way of Worſhip: the Gentry live at *Scaro*, a ſmall Town built at the farther end of the Port on a Rock that ſtands almoſt by it ſelf, and very rugged; here too the Conſul of *France* reſides, and the Jeſuits have a good Houſe: *Sophiano* Biſhop of *Santorin* reſtored them thither in 1642 [*a*], and gave them the place of the Ducal Chapel to build a Church on. We were handſomly treated by their Superiour; he diſtributes Medicines very ſucceſsfully as well as charitably. However holy and zealous the Miſſionaries be, it were to be wiſh'd there were but one ſort of Religious in each Iſland: Experience ſhews that the Chriſtian Religion is propagated and maintained with more Edification in *Syra*, where there are none but Capuchins, and in *Santorin* where there are none but Jeſuits, than in thoſe Iſlands where there are of both ſorts. The two Biſhops of the Iſland, one whereof is a *Greek*, the other a *Latin*, reſided at *Scaro* when we arrived there: there is in the ſame Town a Curate, and five or ſix Canons of our Communion. The *Greek* Nuns of the Order of St. *Baſil*, are 25 in number; the *Latin* but 15, aud follow the Rule of St. *Dominick*:

[*a*] Relation of *Sant-Erini*.

nick: theſe Nuns make the beſt Calicoes in the Country; they are carried to *Candia*, the *Morea*, and to all parts of the *Archipelago*.

The Cadi of *Santorin* is ſometimes itinerant; when he reſides in the Iſland, 'tis commonly at *Pyrgos*, the prettieſt Town in all the Iſland, built on a riſing ground, from whence you diſcern two Seas, and the fineſt Vineyards in the world: there wants nothing but Water, of which there is but one Spring in the whole Country, (on the Mountain of St. *Stephen*) and that but a ſorry one. 'Tis true, they every where have places to receive and keep Rain-water dug in the Pumice, and well cemented. Moſt of the Houſes are Caverns dug in the ſame Stone, like Badgers Holes, or thoſe ſort of Chymical Furnaces called Athanors [*a*]: they are arched over with very light Stones, reddiſh, which look to be a half pumice. The Coaſt of the Port is the moſt frightful of any; not ſo much as a Blade of Graſs to be ſeen, and the Rocks of the colour of Iron Droſs.

The ſeventh of *October* we went to the Mountain of St. *Stephen* [*b*], ſo called from a Chapel dedicated to that Saint. It is very extraordinary, to ſee a Block of Marble grafted, as one may ſay, on Pumice-Stone. Did it aſcend from the bottom of the Waters, or has it been found ſince the birth of the Iſland? There is ſtill to be ſeen on one of its little Hills at the foot of a Rock, the Rubbiſh of an ancient Town, and the Ruins of a marble-column'd Temple. It may have been that of *Neptune*, built there by the *Rhodians*; but the Scholiaſt of *Pindar* obſerves [*c*], that there was another of *Minerva*, and that the Iſland of *Thera* was conſecrated to *Apollo:* and therefore *Pindar* calls it a Holy Iſland.

[*a*] Πόρια. [*b*] Ὄρος τῦ ἁγίυ Στιφάνυ.
[*c*] *On the fourth Ode.*

Triſtanus

Triſtanas [*a*] mentions a Medal of *Venus*, on the Reverſe whereof is repreſented a ſort of Boundary-God, which that Author ſuſpects to be the Figure of *Jupiter* [*b*], God of Confines or Limits.

Here follow the Inſcriptions that are found among the Ruins of the fineſt [*c*] Town of the Iſland, conſiderable even when *Rome* was in its Glory, ſince it had leave to conſecrate Monuments to its Emperors.

ΤΙΒΕΡΙΟΝ ΚΛΑΥΔΙΟΝ
ΚΑΙΣΑΡΑ ΣΕΒΑΣΤΟΝ
ΓΕΡΜΑΝΙΚΟΝ ΚΟΙΡΑΝΟΣ
ΑΓΝΟΣΘΕΝΟΥΣ ΚΑΙ ΟΥΙΟΣ
ΑΥΤΟΥ ΑΓΝΟΣΘΕΝΗΣ
ΥΠΕΡ ΤΟΥ ΔΗΜΟΥ.

Coeranus *Son of* Agnoſthenes, *and* Agnoſthenes *his Son, in the Name of the People teſtify their Attachment for* Tiberius, Claudius, Cæſar, Auguſtus, Germanicus.

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ ΜΑΡΚΟΝ
ΑΥΡΗΛΙΟΝ ΑΝΤΩΝΕΙΝΟΝ
ΣΕΒΑΣΤΟΝ
Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ
Ο ΘΗΡΑΙΩΝ
ΤΗΝ ΕΠΙΜΕΛΕΙΑΝ ΚΑΙ ΤΗΝ
ΑΝΑΣΤΑΣΙΝ ΠΟΙΗΣΑΜΕΝΩΝ
ΑΡΧΟΝΤΩΝ ΑΣΚΛΗΠΙΑΔΟΥ $\overline{Β}$
ΚΑΙ ΚΟΙΗΤΟΥ $\overline{Β}$ ΚΑΙ ΑΛΕΞΑΝΔΡΟΥ
ΕΥΦΡΟΣΥΝΟΥ ΙΕΡΑΣΑΜΕΝΟΥ
ΠΟΔΥΟΥΧΟΥ $\overline{Β}$

[*a*] Comment. Hiſt. tom. 1. p. 695.

[*b*] Legend. ΘΗΡΕΩΝ ΖΕΥΣ ΟΜΟΡΙΟΣ. Jupiter conterminus.

[*c*] An Ελαιουσ ἡ Θια. Ptol. Geog. lib. 3. cap. 15.

Under

Under Aſclepiades *and* Quietus, *Magiſtrates for the ſecond time, with* Alexander *Son of* Euphroſynus, *the Senate and People of the Iſland of* Thera *have cauſed to be erected the Statue of the Emperor* Cæſar, Marcus Aurelius, Antoninus, Auguſtus, *conſecrated by* Polyuchus *the High Prieſt for the ſecond time.*

'Tis ſaid the Fragments of the Statue are not far from the Inſcription; but this Statue is without a Head.

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ
Λ. ΣΕΠΤΙΜΙΟΝ ΣΕΒΗΡΟΝ
ΠΕΡΤΙΝΑΚΑ ΣΕΒΑΣΤΟΝ
Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ
Ο ΘΗΡΑΙΩΝ.

The Senate and the Poeple of Thera *aſſure the Emperor* Cæſar, L. Septimius Severus, Pertinax, Auguſtus, *of their perfect Devotedneſs.*

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ Μ. ΑΥΡΗΛΙΟΝ
ΣΕΒΗΡΟΝ ΑΝΤΩΝΕΙΝΟΝ ΕΥΣΕΒΗ
ΣΕΒΑΣΤΟΝ ΑΡΑΒΙΚΟΝ ΑΔΙΑΒΗΝΙΚΟΝ
ΠΑΡΘΙΚΟΝ ΓΕΡΜΑΝΙΚΟΝ ΜΕΓΙΣΤΟΝ
Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ Ο ΘΗΡΑΙΩΝ
ΑΡΧΙΣ. Μ. ΑΥΡ. ΙΣΟΚΛΕΟΥΣ ΑΣΚΛΗΠΙΑΔΟΥ
ΤΟ Β̄ ΚΑΙ ΑΥΡ.
ΚΛΕΟΤΕΛΟΥΣ ΤΥΡΑΝΝΟΥ ΚΑΙ ΑΥΡ. ΦΥΛΟΕΞΕΝΟΥ
ΑΒΑΣΚΑΝΤΟΥ ΤΗΝ ΠΡΟΝΟΙΑΝ ΤΗΣ ΠΑΡΑΣΚΕΒΗΣ
ΚΑΙ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ ΤΟΥ ΑΝΔΡΙΑΝΤΟΣ ΠΟΙΗΣΑ-
ΜΕΝΟΥ
ΤΟΥ ΠΡΟΤΟΥ ΑΡΧΟΝΤΟΣ ΑΥΡ. ΙΣΟΚΛΕΟΥΣ ΤΟ Β̄.

Under the Magiſtrates M. Aurelius Iſocleus, *Son of* Aſclepiades; Aurelius Cleoteles, *Son of* Tyrannus; *and* Aurelius Philoxemus, *Son of* Aboſcantus; *by order of the Senate and People of* Thera, Aurelius Iſocleus,

ſocleus, *Chief Magiſtrate for the ſecond time, has with Expence both of Time and Money, erected the Statue of the thrice mighty Emperor* Cæſar, Marcus Aurelius, Severus, Antoninus Pius, Auguſtus, Arabicus, Adiabenicus, Parthicus, Germanicus.

ΑΥΡ. ΤΥΧΑCΙΟC ΤΟΝ ΠΑΤΕΡΑ
ΚΑΙ ΕΛΠΙΖΟΥCΑ ΤΟΝ ΙΔΙΟΝ
ΣΥΜΒΙΟΝ ΤΥΧΑCΙΟΝ
ΑΦΗΡΟΙΞΑΝ.

Aurelius Tychaſius *for his Father, and* Elpizouſe *for her dear huſband* Tychaſius, *conſecrate the Teſtimonies of their mutual Love.*

ΚΑΡΠΟΣ ΤΗΝ
ΙΔΙΑΝ ΓΥΝΑΙΚΑ
ΣΩΕΙΔΑ ΑΦΗΡΟΙΞΕΝ
ΤΗΝ ΜΟΝΑΝΔΡΟΝ.

Carpus *has conſecrated by this Monument his Love towards his deareſt Wife* Soeide, *who had no other Huſband.*

I copy'd theſe Inſcriptions at *Paris* from M. *Spon*'s Collection of curious Antiquities. Our Guides at *Santorin* had not the Wit to conduct us to the noble Ruins of the Iſland; ſo, after we had viewed the Chapel of St. *Stephen*, they perſuaded us we had ſeen whatever was worth Obſervation in that Country: mean while the Weather was ſo very tempting for us to go to *Nanfio*, that our Mariners advis'd us to lay hold of the opportunity.

Nanfio [*a*] is alſo one of thoſe Iſlands which made part of the Dutchy of NANFIO.

[*a*] ΑΝΑΦΗ. ANAPHE.

Naxia, under the Princes of the Line of *Sanudo* and *Criſpo*. *James Criſpo* [*a*], the twelfth Duke, who may juſtly be ſtiled the Pacifick, gave this Iſland to his Brother *William*, who raiſed a Fortreſs there, the Ruins whereof are yet to be ſeen on a Rock above the Town: he was Duke of *Naxia* after his Brother *James* died; his only Daughter *Florentia Criſpo* remained Lady of *Nanfio*, nor was the Iſland annexed to the Dutchy till after her Death.

Membliaros [*b*] was the ancient Name of *Nanfio*, a Name taken from *Membliares*, a Relation of *Cadmus*, and who ſettled at *Thera* inſtead of following that Hero in his Adventures. The Iſland we are ſpeaking of, was named *Anaphe*, on occaſion of its being diſcovered by the *Argonauts* [*c*], after a violent Tempeſt, which had driven them to the farther end of the *Archipelago*; it was no very great catch of a Diſcovery, the Iſland being but ſixteen miles about, without ever a Haven, and its Mountains bare as a Bone: yet is it not deſtitute of noble Springs ſufficient to fertilize the Fields, with ever ſo little Application and Ingenuity.

All the Inhabitants are of the *Greek* Communion, and under the Biſhop of *Siphno*; there are no *Turks* nor *Latins* among them: the Cadi and Waivod go the Circuits. They are an idle ſort of People, and their whole Trade conſiſts in Onions, Wax, and Honey: as for Wood, I do not think there is enough to roaſt the Partridges the Country affords; there are ſuch prodigious numbers, that for the preſervation of the Corn, they take up all the Eggs they can light of about *Eaſter*-tide, and they generally amount to ten or twelve thouſand: they uſe them in all their Sauces, in Omelets chiefly. Yet in ſpite

[*a*] Hiſtory of the Dukes of the *Archipelago*.

[*b*] ΜΕΜΒΛΙΑΡΟΣ. Steph.

[*c*] Τοῖς δὲ Αργοναύταις ὑπὸ χειμῶνος τροχομένοις καὶ σκοτομηνὶς ἀναφανεῖσα Ανάφη ἐπικέκληται. Steph.

of

of this Precaution, we ſprung a Covey every foot; they are of a very ancient Breed, and came from *Aſtyphalia* [*a*]: if any credit may be given to *Hegeſander* [*b*], a Burgher of this Iſland brought but a Brace to *Anaphe*; but they multiply'd ſo faſt, the People could ſcarce live for them: for which reaſon they have made it their practice to deſtroy the Eggs.

Once a year they chuſe two Conſuls, ſometimes but one: Theſe Magiſtrates had not Authority enough to procure us Bacon to lard our Partridges; the *Greeks* know nothing of larding; ſo we were forced to eat them half boil'd, half roaſted: this was not our greateſt grievance; we underſtood there were Banditti hovering about the Iſland, eſpecially at *Anaphi-poula*, an ungly Rock in ſight of the Town. A Tartane of *Martigues* luckily putting in, diſſipated our Fears: the Maſter made us a Preſent of excellent Wine of *Cadiere* near *Toulon*, and had he been bound to any Iſland of the *Archipelago*, we had gone along with him; ſo we choſe rather to ſtay and roam about the Iſland, till the Banditti had quite clear'd the Coaſt.

To the Sea, Southward, going to the Chapel of our [*c*] Lady of the Bull-ruſh, you ſee upon a ſmall Riſing the Ruins of a Temple of *Apollo* [*d*] *Egletes* or Refulgent. *Strabo*, who ſpeaks of this Temple, ſays not upon what occaſion it was built; it is [*e*] *Conon* we learn it from: according to him, *Jaſon*'s Fleet in its Return from *Colchis* was overtaken with ſo terrible a Storm, they had no Reſource but Vows and Prayers. *Apollo* was graciouſly pleaſed to relieve ſo many Heroes; and accordingly a Thun-

[*a*] Stampalia. [*b*] Athen. Deipn. lib. 9.
[*c*] Παναγία Καλαμιότισα.
[*d*] Καὶ πλήσιον Κρήτης Ανάφη ἐν ἡ τὸ τῦ Ἀγλήτυ Απολλωνος ἱερον. Strab. Rer. Geog. lib. 10. Ἄιγλη, Fulgor.
[*e*] Narrat. 49.

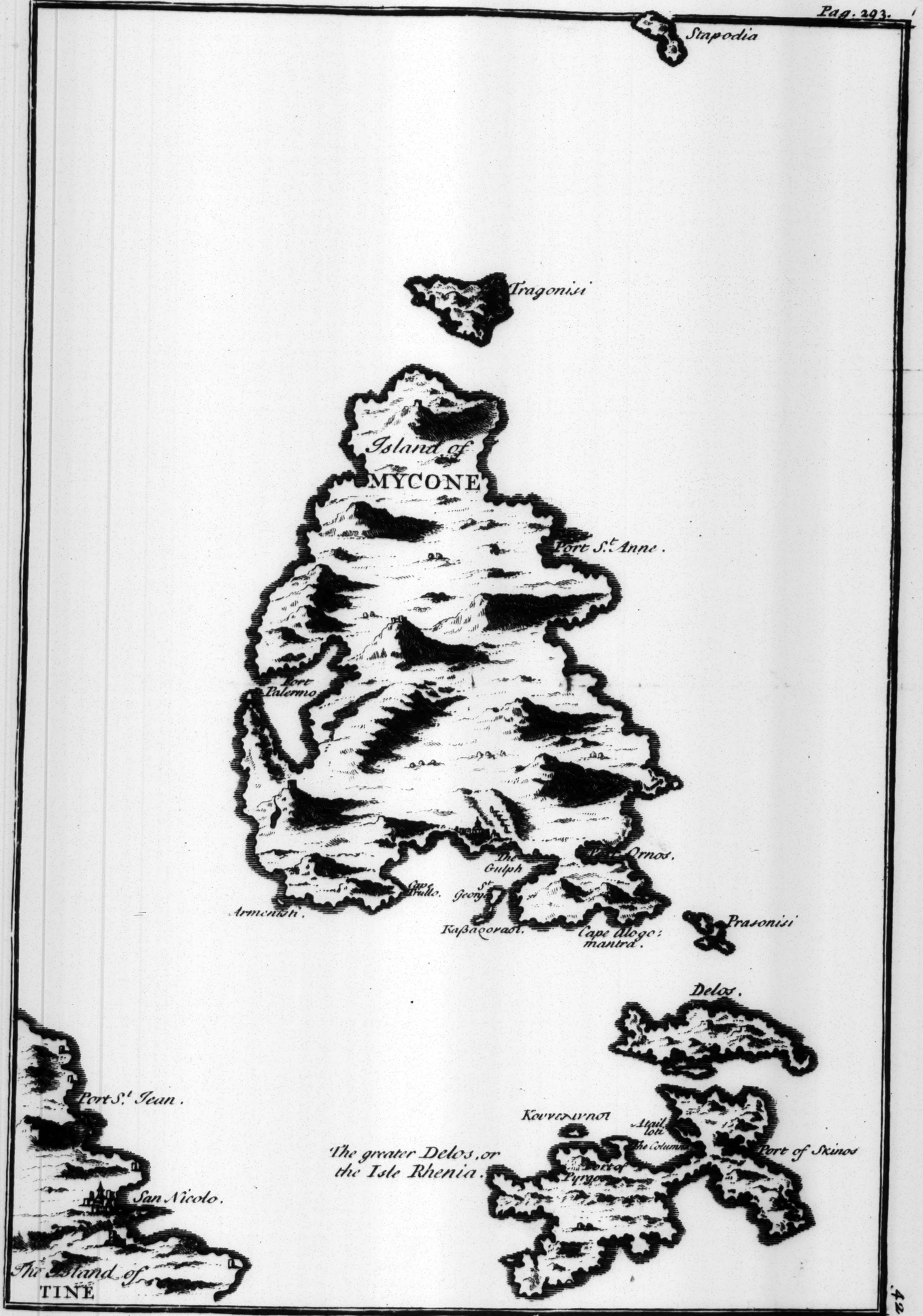
derbolt [*a*] from Heaven falling into the Sea, immediately raiſed up an Iſland for their reception; upon which they erected an Altar to *Apollo*, the Saviour of the *Argonauts:* they returned their thanks to that God, amidſt an Affluence of Wine and good Chear. *Medea* and the Ladies of her Court performed the Honours of the Feſtival: Wine and Joy inſpired them with Flights of Wit and facetious Repartees; the Heroes, ſays *Conon*, were the Butt of all the Railleries; for betraying their Fear in the Storm, 'tis like: the whole Night was ſpent in Sallies of this kind. *Conon* adds, that after this Iſland was peopled the Inhabitants celebrated the Anniverſary of this Eſcape, by ſacrificing to *Apollo:* there was no want of Wine, nor, according to the Spirit of the Inſtitution, could Pleaſantry be miſſing: the *Greeks* are admirable Fencers, where Wit is the Weapon.

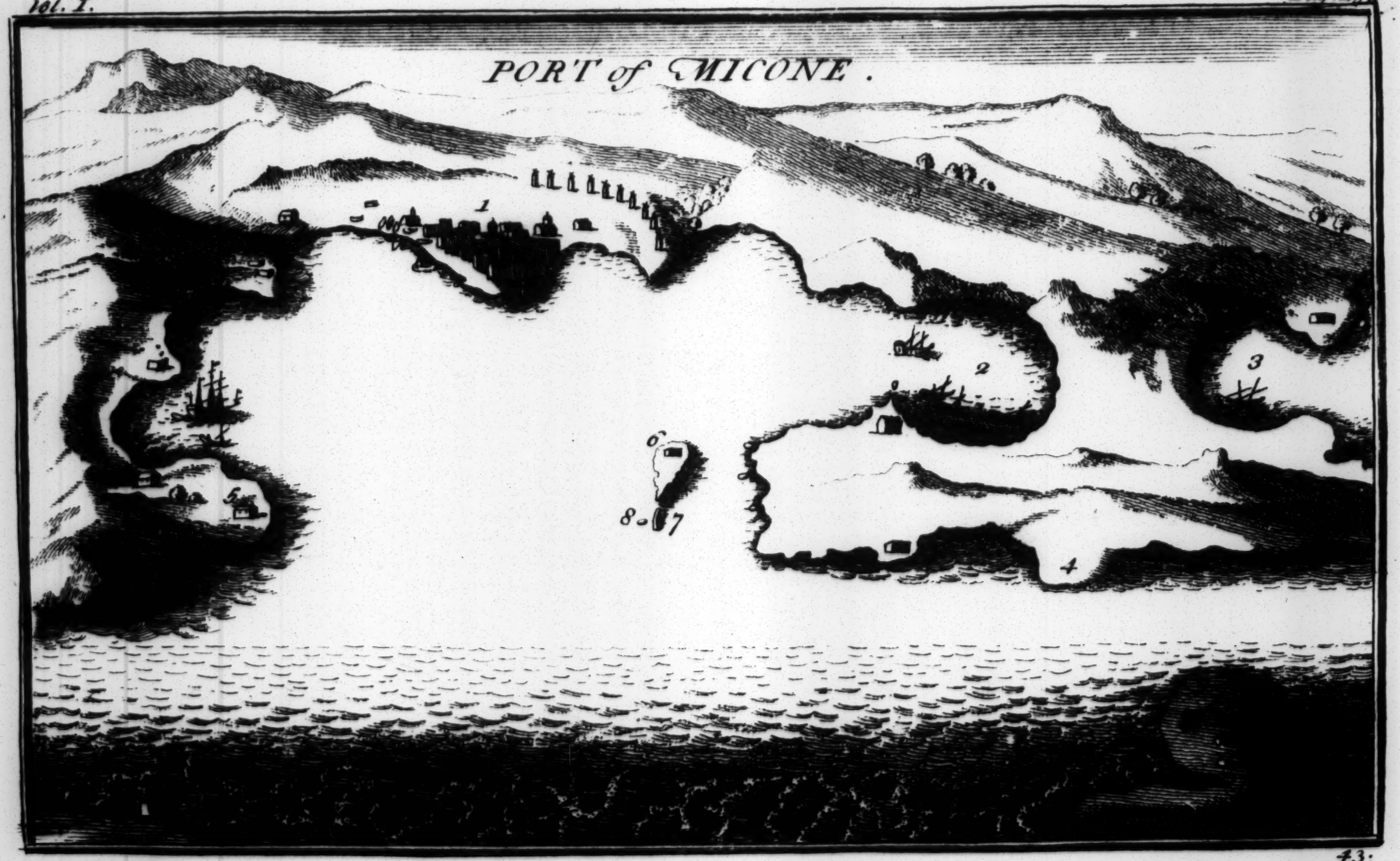
The Ruins of this Temple conſiſt in ſome pieces of Marble Columns: there is a beautiful Architrave, with a very long Inſcription; mentioning, belike, this Story of *Conon*'s, but 'tis ſo worn, there is no making any thing of it. Not far off, is built a Chapel, with the Materials of the Temple. The Marble Quarry is hard by, at the foot of one of the moſt frightful Rocks I ever ſaw, and on which ſtands a Chapel of the Virgin. In the Neighbourhood you alſo ſee the Ruins of a noble Edifice of Marble, which looks to be none of the moſt antique, but of the time of the Dukes of *Naxia.*

After we had ſcaled this Rock, we ranged through ſuch places of the Iſland, as afforded beſt matter for Simpling: I there obſerved the *Fagonia Cretica ſpinoſa.* Inſt. Rei Herb. which is not much more prickly than that I met with in *Spain*, in the Kingdom of *Granada*, and which I call'd *Fagonia Hiſ-*

[*a*] Φαίνο, in lucem edo, *whence comes* Ανάφη.

ſpanica,


Stapodia
Tragonisi
Island of
MYCONE
Port S.t Anne.
Port Palermo
The Gulph
Ornos.
Armenisti.
Prasonisi
Delos.
Port S.t Jean.
San Nicolo.
The greater Delos, or the Isle Rhenia.
Port of Skinos
The Island of
TINE


PORT of MICONE.
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panica, non ſpinoſa. Inſt. 'Tis my opinion, theſe two Kinds are but Varieties of the ſame Plant.

Being ſure the Banditti were gone off, we prepared to paſs over to *Stampalia*, an Iſland forty miles from *Nanfio*, between the Eaſt and Eaſt-North-Eaſt; but the Wind being againſt us, we were forced to go to *Mycone*, which we did not reach till the 22d of *October*, after putting in at ſeveral places.

The Iſle of *Mycone*, which ſtretches from Eaſt to Weſt, is 36 miles about, 30 from *Naxia*, 40 from *Nicaria*, and 18 from the Port of *Tine*; tho' the Canal, which is between Cape *Trullo* of *Mycone* and *le Tine*, is but 18 miles broad: that of *Mycone* at *Delos* is no more than three miles from Cape *Alogomandra* [*a*] of *Mycone* to the neareſt point of *Delos*: for *Pliny*, who perhaps counts from one Port to another, makes it but 15 miles to this Canal. You ſee there the two ſmall Rocks of *Praſoniſi* [*b*], which Meſſieurs *Spon* and *Wheeler* took to be *Tragoniſi* [*c*] or *Dragonera*, another Rock towards the Eaſt-South-Eaſt, and conſequently out of the Canal we are ſpeaking of.

The Port of *Mycone* is very open, and lies between the Weſt and Weſt-North-Weſt; but the Gulph, which is on one ſide the Port, and is impervious, is deep enough for the largeſt Ships, which likewiſe it ſecures from the North Wind by means of a natural Jettee, form'd by Rocks on a level with the Water's Surface. You enter this Gulph between the North and North-North-Weſt: the Port of *Ornos* is oppoſite to the farther end, and looks between the South and South-South-Eaſt. The

[*a*] Αλογόμανδρα, *Park for Horſes.*
[*b*] Πρασονήσι, *Iſle of Leeks.*
[*c*] Τραγονήσι, *Iſle of Goats.*

Iſle of St. *George* [*a*] is at the point of the Gulph on the right hand: the other Ports of the Iſland are Port *Palermo* [*b*] and Port St. *Anne*; Port *Palermo* is a very large one, but too much expoſed to the North Wind; Port St. *Anne* is likewiſe very bleak, and looks to the South-Eaſt.

Mycone produces the beſt Sailors of any in the whole Country; there are at leaſt 500 ſea-faring Men in the Iſland, and above 100 Barks, beſides 40 or 50 large Saicks for the Trade to *Turkey* and the *Morea:* that to *Turkey* conſiſts in Hides, eſpecially of Goats [*c*], which they take in at [*d*] *Siagi* near *Smyrna* and *Scalanova*; the *Morea* Trade at preſent lies in Wine, which the *Myconiots* ſupply the *Venetian* Army with, at *Napoli di Romania*. There are ſome Saicks of *Mycone*, which carry 7 or 800 Barrels of Wine, each Barrel [*e*] weighs 150 Pound *French*; for the moſt part, 'tis mere colour'd Water, and the *Venetians* pay them accordingly: the *Greeks* cannot forbear playing their tricks. *Mycone* [*f*] uſually affords 25 or 30000 Barrels of Wine a year: the Vine has been very anciently cultivated there. M. *Wheeler* bought upon the ſpot a Silver Medal with *Jupiter*'s Head on one ſide, and a Bunch of Grapes on the other.

The Iſland of *Mycone* is very dry, and its Mountains of no great heigth; the two moſt noted are called by the name of St. *Elijah:* one is juſt by Cape *Trullo*, as you enter the Canal of *Mycone* and of *Tine*; the other is at the Extremity of *Mycone*, over againſt *Tragoniſi*. The Name *Dimaſtos*, which [g] *Pliny* gives to the higheſt Mountain of the Iſland, will

[*a*] Γεωργιονήσι, *Iſle of St.* George.
[*b*] Πάνορμος, *Port to receive all ſorts of Ships.*
[*c*] Cordouans. [*d*] Teos. [*e*] 50 Oques.
[*f*] Authoritas vino Miconio. *Plin. Hiſt. Nat. lib.* 14. *cap.* 1. MYKO.
[*g*] Hiſt. Nat. lib. 4. cap. 12.

quadrate

quadrate with both of them, ſince each has a forky Summit. *Ovid* [*a*], who in his Voyage to *Pontus* had a nearer View of *Mycone* than *Virgil* [*b*], was in the right of it to ſay it was a low Iſland; whereas *Virgil* ſays quite the contrary: not but that *Humilis Inſula* may likewiſe be taken for a mean, deſpicable Iſland, as *Statius* [*c*] calls the Iſland of *Seripho*.

Strabo reports, that the Poets made *Mycone* to be the Burying-place of the *Centaurs* defeated by *Hercules*; whence the Proverb, [*d*] *Every thing is in* Mycone, of one that pretends in one and the ſame Diſcourſe to touch upon all things. *Stephens* the Geographer, who copy'd *Strabo* in this place, as in many others, delivers, that this Iſland took its Name from one *Myconus* Son of *Ænius*; but one is as little known as the other: 'tis a common thing for old Authors to be guilty of this Error. The Remark of [*e*] *Strabo* and [*f*] *Euſtathius* is much better warranted, that the *Myconiots* were apt to grow bald, ſince at this day moſt of the Inhabitants loſe their Hair at 20 or 25 Years old. [*g*] *Pliny* has another Obſervation, that the Children are born without Hair; for all that, the Inhabitants are a very handſom comely People: they were heretofore reckoned arrant Paraſites, and would be ſtill ſo, were they to light of Cullies. We read in *Athenæus* ſome Verſes of *Cratinus* not much in their praiſe, but he excuſes them on account of their Poverty.

[*a*] Hinc humilem Myconum cretoſaque rura Cimoli. *Metamorph. lib.* 7.

[*b*] Quam Deus arcitenens oras & littora circum
Errantem, Mycone celſa Gyaroque revinxit. *Æn.* 3.

[*c*] Hinc ſpretæ Myconos, humiliſque Seriphos. *Achil.* 1.

[*d*] Παντ' ἀπὸ μίαν Μυκώνον. Rer. Geog. lib. 10.

[*e*] Μυκώνιος φαλακρὸς. Strab. ibid.

[*f*] Ad Dionyſ. verſ. 526.

[*g*] Quippe Myconii carentes pilo gignuntur. *Hiſt. Nat. lib.* 11. *cap.* 37.

Our *Franks* call this Iſland *Micouli*; it yields enough Barley for the Inhabitants, abundance of Figs, but few Olives: Water is very ſcarce in Summer; a huge Well ſerves the whole [*a*] Town, which is the only one of the Iſland, and contains ſcarce 3000 Souls: but for one Man, you ſee four Women, oftentimes lying among the Hogs in the open Street; Men uſe the Sea very much. Two Conſuls are named every year to take care of the publick Affairs. In 1700, the *Myconiots* paid 5000 Crowns to the Capitation and Land-Tax: the Iſland was then under the Government of *Mezomorto*, the Captain-Baſhaw: in the laſt War it was under the obedience of the Bey of *Stanchio*, call'd [*b*] *Caſſidi*, who at this time has the Command of ſome Galliots to ſcour the *Archipelago* of petty Rovers.

Strangers find it pleaſant living at *Mycone*, provided they have a good Cook, for the *Greeks* are the worſt in the world. Partridges are very cheap and plentiful, as alſo Quails, Woodcocks, Turtle-Doves, Rabbits, Wheatears; there are delicious Grapes, and excellent Figs. They make their Salads with a kind of [*c*] Sowthiſtle, very whetting to the Appetite when the Plate is rubbed with Garlick. The Adralida [*d*] and the Radice [*e*] are much in repute there: the firſt is a ſort of Vipers-graſs, deſcribed in a preceding Letter; the Radice is prickly Chicory, whoſe young Shoots naturally grow white in the Sand along the Sea-ſide. In time of *Lent* they make a good Ragou with boil'd *Vroulas*; the People here make delicious [*f*] Cheeſe: their pickled Quails are execrable; they reduce

[*a*] Μυκώνε ἡ πόλις. Ptol. Geog. lib. 3. cap. 15.
[*b*] Or *Scald-headed*.
[*c*] Sonchus lævis, anguſti folii. *C. B. Coueſto counilliero.*
[*d*] Scorzonera Græca ſaxatilis & maritima, foliis varie laciniatis. *Corol. Inſt. Rei Herb.* Αδραλίδα.
[*e*] Cichorium ſpinoſum. *C. B.* [*f*] Pouino.

theſe

theſe Birds in Vinegar to a ſort of Pap; the Natives admire them, becauſe it ſaves the Expence of Fire to dreſs them. The Fewel uſed here is Under-wood fetch'd from *Delos*.

Mycone was ſome years together poſſeſſed by the Dukes of *Naxia*. Father *Sauger* ſays, that *John Criſpo* [*a*], the twentieth Duke of the *Archipelago*, gave it in Marriage, together with the Iſle of *Zia*, to his Daughter *Thaddea*, Wife to *Francis de Sommerive*, who enjoyed it not long; and the *Venetians*, being become Maſters of *Tinos*, found *Mycone* to be convenient for them, and ſo the Proveditor of *Tinos* is to this very day called Proveditor of *Mycone*. *Barbaroſſa* the Captain-Baſhaw reduced it to the Obedience of *Solyman* II. with almoſt all the Iſlands which the Republick had in the *Archipelago*.

It muſt not be forgot here, that *Mycone* and *Tinos* were conquered in the Reign of the Emperor *Henry* by *Andrew Gizi*, ſome years after the taking of *Conſtantinople* by the *French* and *Venetians*. *Jerome Gizi*, his Brother, had for his Allotment *Skyro* and *Scopoli*. From this *Andrew* deſcends the Sieur *Janachi Gizi*, ſo well known to your Lordſhip for his Services, and for whom you have procured Patents for Conſul of *Mycone* and of *Tinos*; his Family has always behaved it ſelf honourably ever ſince the *Latins* became Maſters of the Empire of the Eaſt. Our Conſul, who is a very religious Perſon, has built at *Mycone* a Chapel to St. *Lewis*; and he keeps in his houſe a Prieſt of our Communion to ſay Maſs. The *Latin* Church of the Borough depends on the Biſhop of *Tinos*, who has put in a Curate, and gives him 25 *Roman* Crowns a year for his Stipend; M. *Gizi*'s Chaplain is better provided for: not that the Biſhop of *Tinos* is to be blamed, ſince the [*b*] Con-

[*a*] Hiſtory of the Dukes of the *Archipelago*.
[*b*] De propaganda fide.

gregation

gregation allows no more to the Vicars of the other Iſlands: nay, ſome Biſhops allow but 15 Crowns a year to their Vicars, which they find enough ready to accept of, the Prieſts of the *Archipelago* being very eager after theſe Poſts, that they may live honourably at their homes.

As for *Greek* Churches, there are fifty in *Mycone*; each has its Papas, and almoſt all the Inhabitants are of the *Greek* Rite: there is but one *Turk*, and he the Cadi, who goes the Circuits. Theſe Cadi's purchaſe a Commiſſion of the Grand Cadi of *Scio*, and then range the whole *Archipelago*; cauſing notice to be given wherever they paſs, that all ſuch as have any Law-Suits on their hands, bring their Papers or Witneſſes, and they ſhall be immediately and with a moderate Charge diſpatch'd. The *Greeks*, who are naturally litigious, are ſuch Fools as to come to this Tribunal, inſtead of making up matters amicably before the Adminiſtrators and Papas.

There are many Chapels, and ſome Monaſteries, at *Mycone*. [*a*] *Paleocaſtriani* is a Nunnery with three or four Nuns, ſeated near the middle of the Iſland about [*b*] *Paleocaſtro*, an ancient decayed Fortreſs on a pleaſant Hill. The Church of *la* [*c*] *Trinité* is in the Circuit of *Paleocaſtro:* that of St. *Marina* is not far off; every year they celebrate (on the 17th of *July*) a mighty Feſtival, where they dance and drink after their faſhion, that is, all day and night too. On the ſide of *Paleocaſtro*, in a fine Plain in ſight of Port St. *Anne*, is the great Monaſtery of [*d*] *Trulliani*, poſſeſſed by ten or twelve He-Caloyers and ſome old She-ones: they

[*a*] Παλαιοκαστριανὴ, *the ancient Church of the Caſtle.*

[*b*] An Φοξεια ἀκρα? Ptol. Geog. lib. 3. cap. 15. Μύκονος ἄυτη δίπολις. Scyl. Peripl.

[*c*] Ἁγία Τριάδα, *the Holy Trinity.*

[*d*] Τρυλλιανὴ, *the Dome, or the Cathedral.*

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Women of
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have great Poſſeſſions in the Plain of [*a*] *Anomeria*, the beſt and fruitfulleſt part of the Iſland. The Convent of St. *Pantaleon* is on this ſide *Paleocaſtro*, near Port *Palermo*; but it contains not above three or four Religious. The forſaken Monaſteries are that of the [*b*] *Virgin*, St. *George* [*c*], and our *Saviour* [*d*].

Beſides the Conſul of *France*, there is one for *England*, another for *Holland*, tho' no Ship of either Nation comes thither: but the *Greeks* ſhelter themſelves from the Tyranny of *Turks*, under covert of ſuch Patents. The *French* Ships bound to *Smyrna* and *Conſtantinople* paſs the Canal of *Tinos* and of *Mycone*, ſteering between the North and North-Eaſt: in foul Weather they uſually put in at *Mycone*, to get intelligence about the War. The ordinary Route of the *Engliſh* and *Dutch* is between *Negropont* and *Macroniſi*. There often arrive at *Mycone French* Barks, to lade Corn, Oil, Cotton, and the like Commodities of the neighbouring Iſlands.

The Ladies of *Mycone* would not be diſagreeable, were their Habits but a little leſs ridiculous: and yet an ordinary Suit ſhall coſt them 200 Crowns; ſome there are that come to 150 Sequins. 'Tis true, the Ladies for the moſt part clothe themſelves but once for their whole Life; their Huſbands have not the mortification of ſeeing them follow the Modes, and dipping their hands in their Purſe every Change of the Seaſon. I am going to deſcribe the ſeveral Parts of their Dreſs, which is all over groteſque.

The firſt is a ſort of [*e*] Under-Smicket *A*. it has wriſt-banded Sleeves, and is uſually made of Muſlin [*f*], or a kind of fine Buckram, or Silk ſet off

[*a*] Ανομέρια, *the Upper Part.*
[*b*] Παναγία μέσενα, *the Virgin of* Mycone.
[*c*] Ἅγιος Γεωργιος. [*d*] Σωτῆρας.
[*e*] Μεσογιλέκαν. [*f*] Πεκασίνο.

with

with Gold Lace or Embroidery: and thus are their richeſt Smickets no better than a penitential Shirt, their Trimming making a Print on the Skin.

Over this Smicket they wear a large [*a*] Smock *B.* of Cotton or Silk, with Sleeves as large as a Surplice: this reaches to their Mid-leg, and ſerves for an Under-Petticoat. It is garniſhed with Lace, or embroider'd with Silk or Thread of Gold and Silver.

The third Piece is a ſort of [*b*] Gorget or Stomacher *C.* covered with Gold or Silver Embroidery; this they apply to their Neck.

Then they clap on a [*c*] Corſlet *D.* with two Wings on the ſides, and two Openings to let the Arms through; 'tis a kind of Bodice, without Sleeves: 'tis embroidered with Gold and Silver, adorn'd with Pearls; in Winter they wear them with [*d*] Sleeves.

This Bodice extends three or four inches over the [*e*] Colubi, a kind of Under-Petticoat *F.* very thick and full of Plaits, reaching no farther than the Knees; they faſten it before with Ribbands.

The ſixth Piece is an [*f*] Apron *H.* made of Muſlin or embroidered Silk. Embroidery being an Invention of the *Levant*, they wear nothing without it: and to ſpeak truth, they excel even the *French* in that ſort of Work, as to Neatneſs; but their Patterns are not ſo well fancy'd.

In Summer they wear [*g*] Cotton Stockings, and in Winter red Cloth, trimmed with Gold or Silver Lace: theſe Stockings are all full of Plaits, for they wear four or five pair one over another. Their

[*a*] Υποκάμισον. [*b*] Στομαχικὸν.

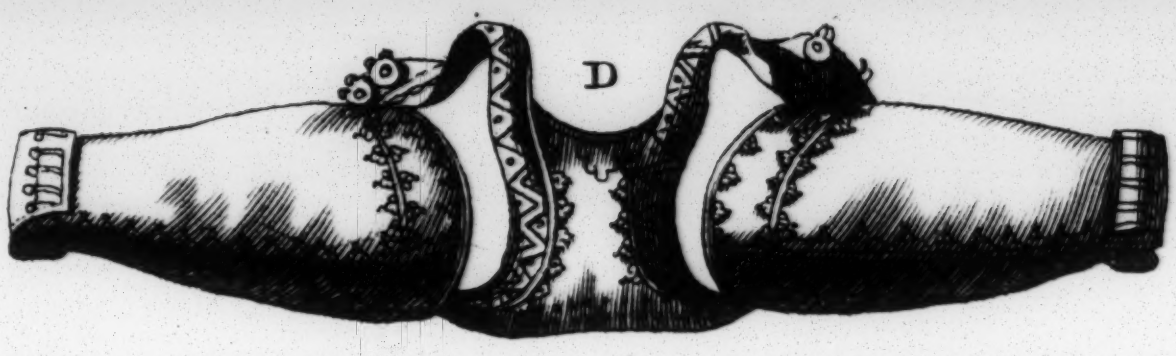
[*c*] Μπυζοβράσολα, *μπ is pronounced like* β *in vulgar* Greek, βυζοβράσολα Χρυσάφη, μαργαριτάρη.

[*d*] Μπυζομάνικα. Επιμανίκιον.

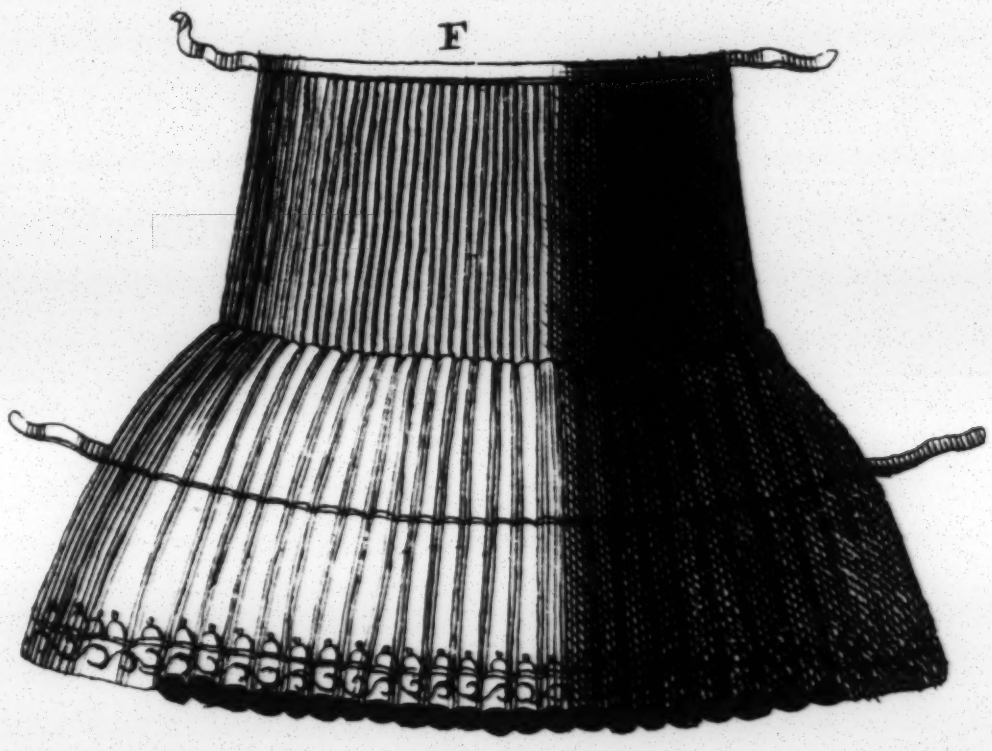
[*e*] Χολύβιον. Colibi, *or* Colobi. Ρῦχο κὴ Φύζανι. *Cloth and Fuſtian.* [*f*] Προσοπόδια. [*g*] Κάρτζις.

Garters

Winter-Boddice.



A sort of under Petticoat.



Stockings.

Other parts of the Mycenian Womens Apparel.

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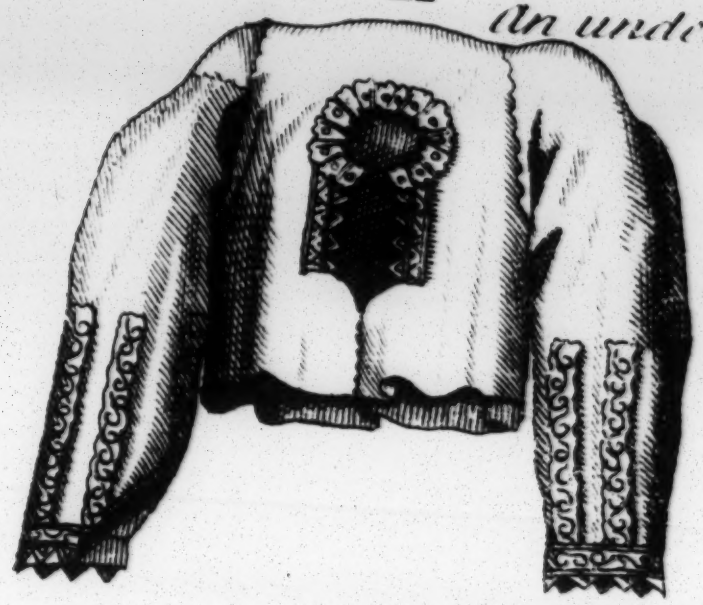
A

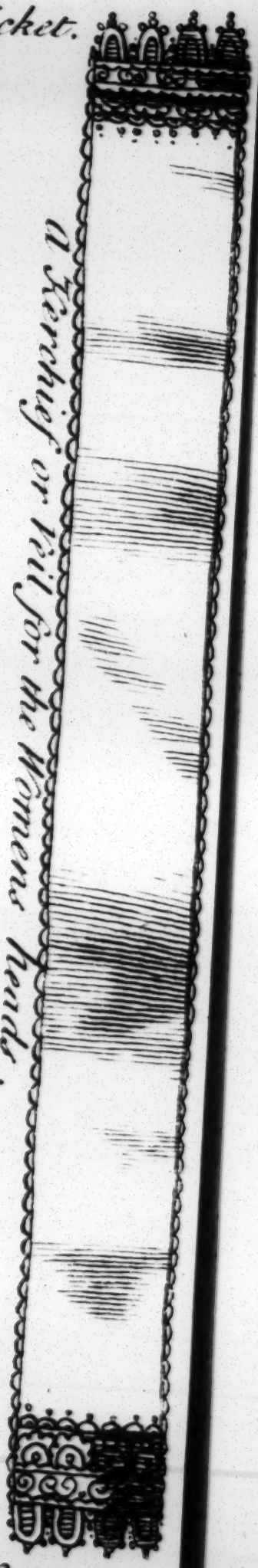
An under Smicket.



B

A Smock

A Kerchief or Veil for the Womens Heads.



Part of the Apparel of the Mycenian Women.

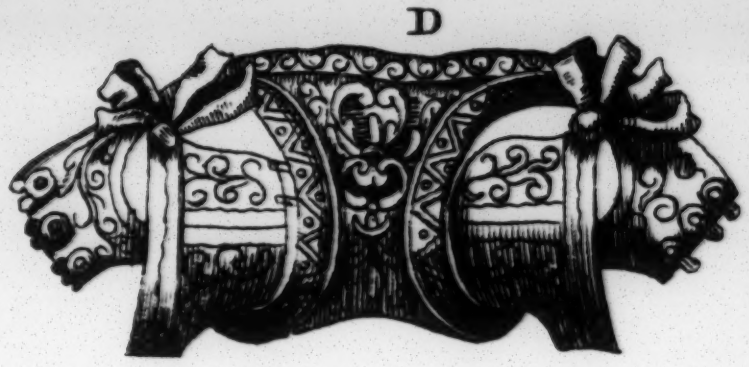
B

Summer-Boddice.

a Gorget.

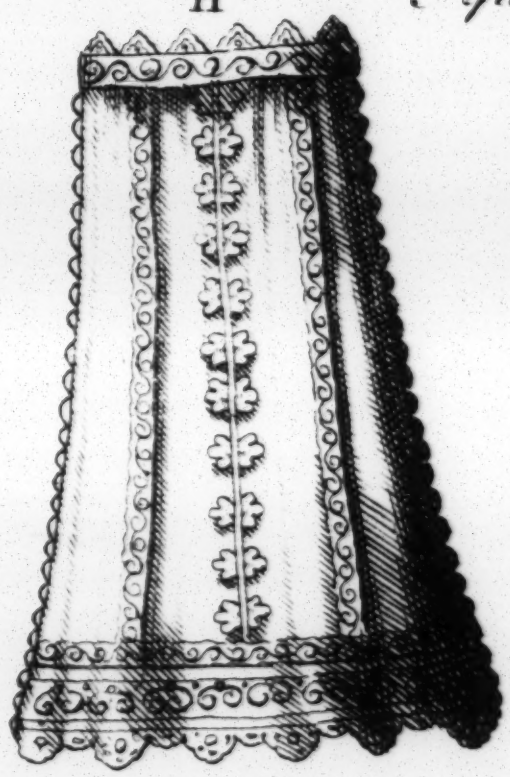
C

D

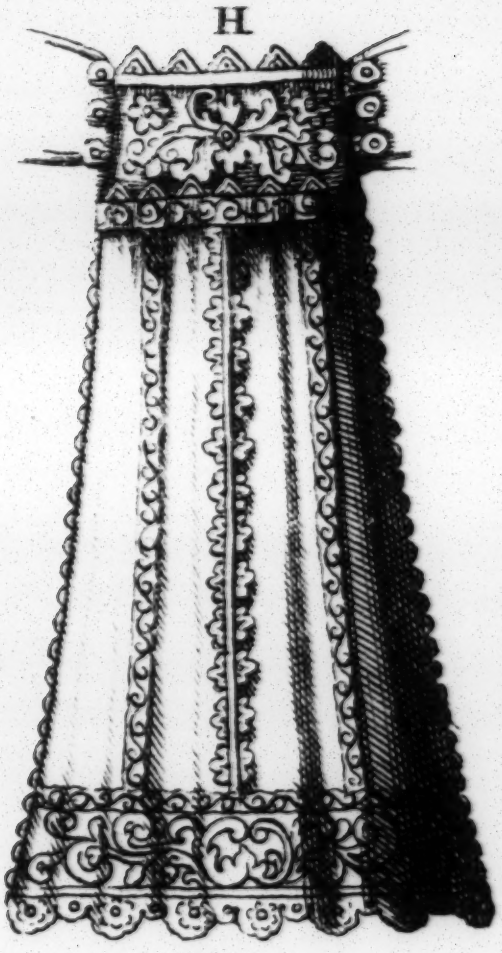


Aprons.

H



H



Shooes.

Slippers.

Other parts of the Myconian Womens Apparel.

Garters [*a*] are Ribbands edg'd with Gold and Silver Lace, faſten'd through Loop-holes.

Their Slippers [*b*] are Velvet; but the upper part ſo ſhort, that they cover nothing but the Toes, which gives the Ladies an ill Gait in walking. Some among them have *Venetian* Shoes, which they tie with huge laced Ribbands.

Laſtly, their Kerchief [*c*] is a Veil of Muſlin or Silk, uſually ſeven or eight foot long, and two broad, which they twine about their Head and round their Chin, in a very agreeable manner, and which gives them a ſprightly Air.

This Iſland produces no extraordinary Plants; yet we met with an *Iris Tuberoſa, folio anguloſo.* C. B. Pin. which we lit not of in any other of the Iſlands: I have made a particular Genus of it under the name of *Hermodactylus.*

We obſerv'd on that Mountain of St. *Elijah* which is by Cape *Trullo*, that

Naxia lies between South-South-Eaſt and South.

The leſſer *Delos* between South-South-Weſt and South-Weſt.

Paros in the ſame Line.

The middle of the greater *Delos* and *Cabroniſi* to the South-Weſt.

Tragoniſi to the Eaſt-South-Eaſt.

Tragoniſi [*d*] is an ugly Rock three miles about, one mile from *Mycone* from Cape to Cape, below the Mountain of St. *Elijah* to the Eaſt, tho' you will find it near twenty miles to go from the Port of *Mycone* to that of *Tragoniſi:* at preſent there is neither He nor She-Goats, which formely it ſo abounded with, as to be called the Goat-Iſland. The

[*a*] Καριζόδέλες. [*b*] Κατσοπάπατζα.
[*c*] Βοίλα κ᾽ χρυσοβοίλα.
[*d*] Τραγονήσι, *Iſle of Goats.* Dragonera.

Burghers of *Mycone*, eſpecially the Monks of *Trulliani*, breed their Cattle there; but the Shepherds are obliged to take them up in *April*, when the Rain-water begins to fall ſhort. The Sheep-coat is pretty enough, but the two Chapels, built there ſome time ſince, have only four Walls.

Stapodia is five miles off *Tragoniſi*; it is a Rock form'd in ſhape of a Saddle, and is covered with four or five pretty Plants: there is neither Shepherd nor Sheep, becauſe there is not a drop of freſh Water, and it is frequently overflowed by the Sea in many Places.

I am, &c.

LETTER VII.

To Monſeigneur the Count de Ponchartrain, *Secretary of State*, &c.

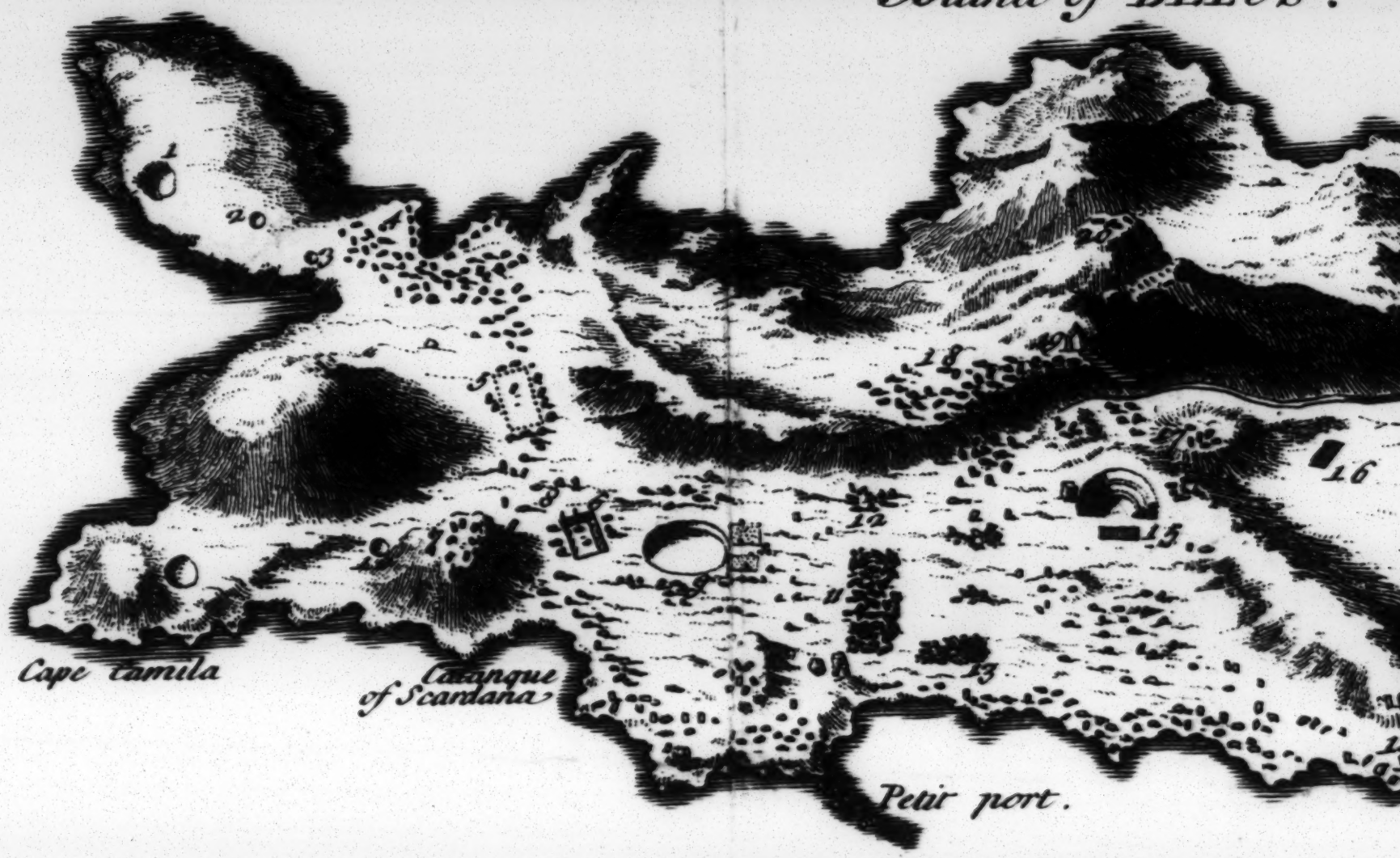
Deſcription of the Iſlands of Delos.

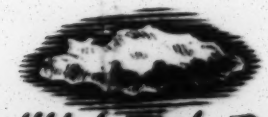
MY LORD,

THE *Greeks* to this very day called by the Name of [*a*] *Dili* two Rocks of the *Archipelago*; they are both of them utterly deſerted, and only ſerve for a Retreat to Pirates and Robbers: the [*b*] largeſt was anciently called the Iſle *Rhenia*, and the [*c*] other was known by the name of *Delos*, the Center of the famous *Cyclades*. This latter, which is not above ſeven or eight miles in circuit,

[*a*] Δῆλοι. [*b*] Μεγάλος Δῆλος Ρήνεια, antiquorum.
[*c*] Δῆλος, antiquor. Μικρὸς Δῆλος, *which the* Franks *call* Sdiles.

Island of DELOS.





a Rock call'd ỹ Little Rematiari.

a Rock call'd ỹ Grea

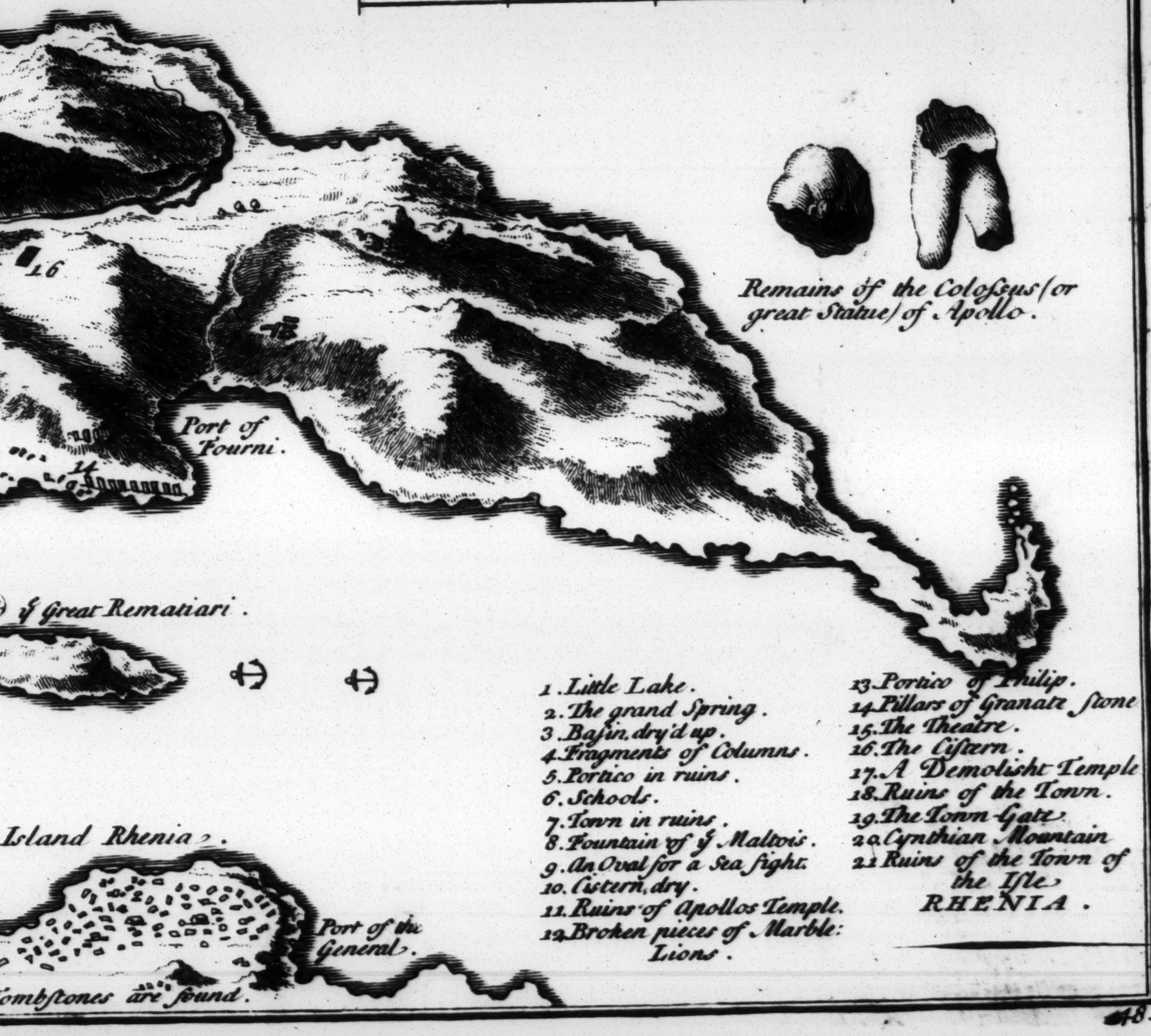
Part of ỹ Greater Delos call'd the Island

Cape Glaropoda,

Ruins of ỹ Town, where Tombston

s'.

Scale of a Mile.



1. Little Lake.
2. The grand Spring.
3. Baſin dry'd up.
4. Fragments of Columns.
5. Portico in ruins.
6. Schools.
7. Town in ruins.
8. Fountain of ye Maltois.
9. An Oval for a Sea fight.
10. Ciſtern dry.
11. Ruins of Apollos Temple.
12. Broken pieces of Marble: Lions.
13. Portico of Philip.
14. Pillars of Granate Stone
15. The Theatre.
16. The Ciſtern.
17. A Demoliſht Temple
18. Ruins of the Town.
19. The Town Gate.
20. Cynthian Mountain
21. Ruins of the Town of the Iſle.

RHENIA.

A Rock call'd

Part

Cape Glaropoda

tho' [*a*] *Pliny* allows it fifteen, was look'd upon as a [*b*] Sacred Place, from the moment a Report was ſpread, that *Latona* was there delivered of *Apollo* and *Diana*. The *Greeks*, who were famed for Wit and Ingenuity before the *Romans*, were ſo attach'd to *Delos*, fix'd ſo many Honours upon it, and made it ſo magnificent, that it became the Admiration of After-Ages: never was Iſland ſo highly extoll'd; *Pindar* and *Callimachus* compos'd Hymns in its honour. *Eryſichton*, Son of *Cecrops* the firſt King of *Athens*, erected there a Temple to *Apollo* [*c*]: this Temple, which afterwards became one of the ſtatelieſt Edifices upon earth, ſtood at the entrance of a mighty City built all with Granate-ſtone and Marble, adorn'd with a Theatre, Piaz-za's, a Baſon [*d*] for the Repreſentation of Sea-Fights, a Gymnaſium, and a prodigious number of Altars.

Judge, my Lord, how impatient we were to ſee a Country ſo celebrated by Authors. The Iſland of *Delos*, which is full three times as long as 'tis broad, ſtands between two fine Canals, the one towards *Mycone*, and the other towards the Iſle *Rhenia*: in that of *Mycone*, which is Eaſt-North-Eaſt, are a couple of ſcurvy Shelves [*e*], accompany'd with ſome Rocks. The Canal is three miles over, from Cape *Alogomandra* in *Mycone* to the neareſt point of *Delos*; but they reckon it ſix miles from the Port of *Mycone* to the little Port of *Delos*, the ordinary Landing-place: it is fifteen miles from this little Port to that of St. *Nicolo* of *Tinos*. *Pliny* was not well acquainted with the diſtance between

[*a*] Hiſt. Nat. lib. 4. cap. 12.
[*b*] Strab. Rer. Geog. lib. 10.
[*c*] Euſeb. Chron. gr. & lat. p. 76. Cedren. Compend. Hiſt. Syncel. Chron.
[*d*] Πολύβωμος. Callim. Hymn. on Delos, verſ. 266.
[*e*] Πεασονήσοι, *the Iſles of Leeks.*

Mycone

Mycone and *Delos*; for he determined it fifteen miles: he is likewiſe miſtaken in that between *Delos* and *Naxia*, which is forty miles, tho' he reckons it but eighteen. As for that between *Delos* and *Nicaria*, he is right in ſaying it is fifty miles.

The Canal which runs between the two *Delos's* is ſcarce half a mile broad towards the greater *Rematiari* [*a*], a Rock ſo called: the oddneſs of its Name raiſed in me a Curioſity to ſearch after its Etymology; and tho' it was a diſcovery of no great importance, yet I cannot help being pleas'd with it. *Rematiari* in the vulgar *Greek* ſignifies a Perſon ſubject to Fluxions: now as this Rock, being ſomewhat flat, is frequently overflowed by the Waters of the Canal, the *Greeks*, who are a facetious People, have given it the name of *Rematiari*; that is to ſay, an Iſland ſubject to Rheumatiſms, or to be often overwhelmed with Water. The Ancients held this Rock in great veneration, and conſecrated it to *Diana* under the name of *Hecate:* for we read in *Suidas* [*b*], that it was called the Iſland of *Hecate*, or *Pſammite*, from the name of certain Cakes there offered in ſacrifice to that Goddeſs.

As this Rock ſtands in the narroweſt part of the Canal, it was in all likelihood pitch'd upon by *Polycrates*, the famous Tyrant of *Samos*, for extending that Chain mentioned by *Thucydides* [*c*], which faſten'd the Iſland *Rhenia* to *Delos*, and is a proof they conſecrated the former to *Delian Apollo*. It is alſo probable, that this was the very place where *Nicias* [*d*] croſs'd the Canal to enter into *Delos*; nothing can excel the Pompouſneſs of this Entrance. *Nicias* being inform'd that the Prieſts deputed from

[*a*] Ῥεματιάρης, Rheumatiſmo laborans: Ῥεματίζειν, aquis obruere, pro Ρευματίζειν.

[*b*] Ἑκάτης Νῆσος πρὸ τῆς Δήλου κεῖται τι Νησύδιον, &c. Suid.

[*c*] Thucyd. lib. 3. [*d*] Plutarch. in Nicia.

the

the *Grecian* Cities generally landed in a diſorderly manner, and that they were often enjoin'd to ſing the Hymns of *Apollo* without giving them time to dreſs, order'd the Victims, and Preſents, and whole Retinue, to put aſhore in the Iſland of *Rhenia*. In the night they laid a Bridge over the Canal, and next day, to every body's great ſurprize, was ſeen this Proceſſion marching over the Bridge, cover'd with rich Tapeſtry, with Parapets painted with Gold and beautify'd with Flowers; all which was brought from *Athens*. the Company proceeded in good order, finely deck'd out, and ſinging moſt melodiouſly. In *Apollo*'s Temple they perform'd the Sacrifice: Games were not omitted, nor magnificent Repaſts forgot. *Nicias* caus'd to be rais'd a tall Palm-Tree of Braſs, which he conſecrated to the God of the Iſland: he did more, he appropriated the Income of a conſiderable Farm for a yearly Entertainment of the *Delians*, thereby to procure the Bleſſing of the Gods by Sacrifice. This Donative, to render it authentick and irrevocable, was grav'd on a Pyramid.

The Canal above-mention'd is three miles broad from *Camels* Cape [*a*] to Port *Pyrgos* of the greater *Delos*; one of its Mouths is to the South, the other to the North. The great *Rematiari* is to the South-Weſt, the little *Rematiari* to the Weſt: the diſtance between them is the ſame as from the little *Delos* to the great Rock; but the diſtance of this great Rock and the greater *Delos*, is far more. Ships of War caſt anchor towards the South Point of the great *Rematiari*, where is good Anchoring; and no leſs than 100 Ships of War have been ſeen there after the Battel of *Salamin* [*b*], to reſcue *Ionia* from the Tyranny of the *Perſians*: *Diodorus Siculus* [*c*] ſays it conſiſted of 250 Gallies.

[*a*] Cabo Camila. [*b*] Herod. lib. 8.
[*c*] Biblioth. Hiſt. lib. 11.

Ships paſs between the two Rocks and the greater *Delos*, when they would go out by the North Paſſage: the Gallies anchor a little lower to the South. The other part of this Canal, which is between the Rocks and the leſſer *Delos*, ſerves as a Paſſage to the Galliots and Saicks.

We ſet out from *Mycone* [*a*] with M. *Gizi* Conſul of *France*, who was ſo kind as to give us his Company in examining into the Ruins of this Iſland: our Impatience to get thither, did not permit us to go ſo far as the little Port; we landed at a narrow piece of Land (1) to the North-Eaſt, the utmoſt Extremity of the Iſland, a ſmall Lake (2) about twenty miles broad, which is never dry but in the hotteſt Weather, and is full in Winter. The Tamariſks which grow about it, rejoiced us; the more, becauſe we needed not fear periſhing with Thirſt in that place, as Meſſieurs *Spon* and *Wheeler* ran a riſque in 1675. This Lake is fifty paces from the Sea, on that ſide which faces the greater *Delos*, and 280 from the point of Land where we put aſhore.

It ſhould ſeem, that this piece of Water is that Moraſs ſpoken of by *Callimachus* and *Herodotus* [*b*]; for the Name of Moraſs can by no means agree with the Fountain *Inopus*, foraſmuch as *Callimachus* makes ſeparate mention of them: neither is it credible that this Moraſs ſhould be the oval Baſon wherein they uſed to perform mock Sea-fights, becauſe it is not at all likely they ſhould give the name of a Moraſs or Lake to a Baſon made by manual Labour, very well cemented, and which they uſed to fill, as we ſhall make appear, with Sea-

[*a*] October 24. 1700.

[*b*] Χρυσῶ δὲ τροχιόεσσα παντὸς ἔρρει λίμνη. Callim. Hym. on Del. verſ. 261. Τροχοειδὴς Λίμνη. Herod. lib. 2.

water,

water, when they had a mind to repreſented Naval Engagements [*a*]. It muſt therefore be concluded that our Lake, which belike has been partly fill'd up ſince then, is the round Moraſs of *Callimachus* and *Herodotus*.

Within 255 paces from this Lake, beyond a ſmall Eminence, is a very flat Spot of Ground, with one of the nobleſt Springs (3) in all the *Archipelago*; 'tis a ſort of Well, about twelve paces diameter, incloſed partly by Rocks, and partly by a Wall; the Compaſs of it is in Winter laid under Water; in *October* there were 24 foot of Water, and above 30 in *January* and *February*. This wonderful Spring is 100 paces from the Coaſt which faces the greater *Delos*; but it is much farther from that which is oppoſite to *Mycone*.

Surely this Spring muſt be the Fountain *Inopus* of *Pliny*; for I have heard them ſay at *Mycone*, that this of *Delos* roſe and fell at the ſame time with the River *Jordan*. [*b*] *Strabo* ſays, 'tis carrying Prodigies too far, to bring the *Nile* as far as *Delos*. [*c*] *Pliny* goes more ſeriouſly to work, and ſays that the Fountain *Inopus* roſe and fell as the *Nile* did: the People of *Mycone* have retain'd this Fable by Tradition, but they confound *Jordan* with the *Nile*. [*d*] *Callimachus* ſpeaks of *Inopus* as a deep Water, and [*e*] *Strabo* as a little River. Our Spring has 24 foot of Water in Summer, as is ſaid before. The *Venetian* and *Turkiſh* Fleets water there; and I am perſuaded that anciently it ſupply'd both the *Delos's* with Water, for there is no Spring in *Rhenia*. *Strabo* muſt have been wrong informed;

[*a*] Ναυμαχία. [*b*] Rer. Geog. lib. 6.

[*c*] In Delo inſula Inopus fons eodem quo Nilus modo ac pariter cum eo decreſcit augeturque. *Plin. Hiſt. Nat. lib.* 2. *cap.* 101. [*d*] Βαθὺς Ινωπὸς. Verſ. 263.

[*e*] Ποταμὸς δὲ διαῤῥεῖ τὴν νῆσον Ινωπὸς ὁ μέγας; καὶ γὰρ ἡ νῆσος μικρὰ. Strab. Rer. Geog. lib. 10.

neither is there any Rivulet in *Delos*, except ſome Trenches for conveying Rain water.

Within 124 paces from this noble Spring, near the Iſthmus which parts from the reſt of the Iſland the Tongue or Point of Land we debarked at, is another (4) Hollow very deep, but dry; we were told 'twas full in *January* and *February*.

The upper End of this Iſthmus, on the left, you enter the Ruins of the (5) ancient City of *Delos*. We at firſt diſcovered the Shafts or Shanks of ſix Pillars of Granate, one foot four inches in diameter, poſited on the ſame line, three upright, one ſloping, and two bury'd ſo as we could only ſee the Diameters.

Within 196 paces, towards the left, in a line with the ſame Ruins (6), you ſee within thirty or forty paces from the Sea five fair Columns of Marble, ſixteen inches diameter, diſpos'd likewiſe in the ſame rank. And twenty five paces farther there are pieces of other Columns of Marble guttered, two foot three inches diameter: near hand are found ſome other pieces of Marble, and a little higher up along the Sea (7) riſe two Pillars of Granate, ſquare, very ſlender. Theſe are all the Remains of Antiquity on the Coaſt of *Delos*, over againſt *Mycone*: this was not the beautifulleſt part of the City; the Ports which are between the two *Delos's* made the Weſtern Coaſt be juſtly preferred to that of the Eaſt-North-Eaſt, where are nothing but Shallows.

The City therefore, inſtead of extending to the Coaſt of *Mycone*, made a ſort of Angle through the Iſland, towards the Weſt, and following the ſlope of a ſmall Hill (8), came and join'd one of the proudeſt Edifices (9) of the Iſland, if we may judge from its Ruins; it was perhaps a Portico ſupported by a Colonade, as is apparent from the Moulds and Pilaſters: the Ruins of this Building are within 330 Paces from *Mycone*, almoſt over againſt the two

Pillars of Granate (7) mentioned before. Towards the grand *Delos*, they anſwer to the Calanque of *Scardana* (13), which is 523 paces off: you ſee among theſe Ruins nothing but broken Marbles, Pedeſtals, Pilaſters, Architraves, wooden Moulds for Arches, and reverſed Baſes; moſt of the Columns were carry'd off: thoſe that remain, are but ſixteen inches diameter, and the Pilaſters are a foot five inches broad. The Moulds are of one ſingle ſquare piece, five foot diameter, cut ſemicircular, broad in the clear three foot four inches, with Mouldings of a noble Simplicity. There are Pedeſtals three foot two inches diameter, three foot and a half deep, cylindrical; and on the Body of one of theſe Pedeſtals are yet to be ſeen the Traces of a very long Inſcription; but ſo worn by Time, that better Antiquaries could make nothing of it. After much difficulty, we perceived the following Characters, ΛNIIOΧ, which perhaps formed the beginning of the Name of *Antiochus*; that which ſeems to be a Λ. may have been an A. the firſt I. may ſerve for a Leg of a T.

Antiochus Epihpanes, or *Epimanes*, King of *Syria*, had embelliſh'd *Delos* with many Altars and Statues; as appears by a Paſſage in *Polybius* [*a*], quoted in *Athenæus*. The Fragment of the 41ſt Book of *Livy* ſeems only to be a Copy of what *Polybius* had publiſh'd concerning that laviſh Prince: peradventure he had cauſed to be built that Portico where had been raiſed his Statue on the Pedeſtal we are ſpeaking of; among theſe Pedeſtals are two *Corinthian* Chapiters, the others have been carry'd away to make Mortars of, according to the Cuſtom of the *Levant*.

[*a*] Deipn. lib. 5.

After peruſing theſe Ruins, we went up a ſmall Hill on the right (8), where we diſcovered ſome reſidue of a Building. Advancing toward the Sea, we went up a ſteeper Mountain (10), but yet not ſo ſteep as Mount *Cynthus* which we had ſtill in our eye. Between theſe two Hills are two Ciſterns (11, 12), with no Rain-water in them, and the Remains of ſome Marble Columns, which may have been Materials of a Temple. On the Mountain (10) you ſee the Foundations of part of the City, which ſtretch'd as far as the Sea: Mr. *Wheeler* ſuſpects, not without reaſon, that this was the new *Athens* of *Adrian*, built by the *Athenians* at that Emperor's charge, and called *Olympieion* [*a*] by *Stephens* the Geographer. This Name is derived from the Sirname of *Olympian*, mark'd on a Medal of the *Nicomedians*, where *Adrian* [*b*] is called *Olympian* God: the ſame Name is given him on a Medal of the *Epheſians*, where he is repreſented with *Lucius Verus*. *Adrian* being at *Athens*, built a Temple and an Altar there, which he himſelf conſecrated by the name of *Olympian Jupiter*.

On one ſide the City of *Adrian* extended to the Gymnaſium (15), and on the other to the Portico of *Antiochus*, without any interruption between that new Town and the great one where was the Temple of *Apollo*: nor are there to be found in any other part of the Town either Foundations or Rubbiſh, from whence we may conjecture that they made but one ſingle powerful City of all the little Towns which gave *Callimachus* [*c*] occaſion to call *Delos* a many-town'd Iſland. It appears from an Inſcrip-

[*a*] ΟΛΥΜΠΙΕΙΟΝ. Steph.

[*b*] Θεὸς Ολύμπιος, legend. Νικομήδεων. Αὐτοκ. Καισαρ, Αδριανος Ολύμπιος, Λαικιος Ουήρος Καισαρ. Legend. Εφέσιων.

[*c*] Ω μεγάλη ὦ πολυβώμε, πολύπολι, πολλὰ φέρουσα. Callim. Hymn. on Delos, verſ. 266.

tion, reported by M. *Spon* [*a*] the Marble whereof is in M. *Baudelot*'s Cloſet, That there were ſeveral Temples in the new *Athens* of *Delos*; namely, thoſe of *Apollo*, *Hercules*, *Neptune*.

From this Mountain you diſcern the Calanque of *Scardana* (13), where landed Meſſieurs *Spon* and *Wheeler*, and which they took for a ſmall Port [*b*]: but this ſmall Port is higher up towards the Point of the little *Rematiari*.

On the ſide of this Calanque, within 170 paces of the Sea, in a flat Spot (15), are ſtill ſtanding ſix Pillars of Granate, and a ſquare Pillar of the ſame Stone: there were eleven Columns ſtanding when Meſſieurs *Spon* and *Wheeler* arrived there; we counted 25 thrown down; both ſorts ſeemed to have been poſited ſquare: ſome are a foot and a half diameter, others two foot within two inches; moſt of them are nine foot and a half high. Tradition will have it, that this Place was the Gymnaſium of the Iſland; and therefore the Corſairs call this *Delos* the School, to diſtinguiſh it from the grand *Delos*. This pretended Gymnaſium was all of Granate, or Stone of the Country: the Granate was drawn out of Mount *Cynthus*: The Inſcriptions ſpeaking of Gymnaſiarchs, are in an oval Baſon I am going to deſcribe.

On the left hand, about forty five paces from the Gymnaſium, in a narrow Bottom, is the Fountain of the *Malteſe* (16), a ſmall Well whoſe Mouth is even with the ground, and lozenge-faſhion: in *October*, *January*, and *February*, the Water was not above ſeven or eight foot deep.

Within a hundred paces of the Gymnaſium, almoſt on the ſame line, and within 345 paces from the Sea, is an oval Baſon (17) being 289 foot long,

[*a*] Miſcell. Erud. Antiq. ſect. 10.
[*b*] Λιμηῶνας καὶ Λιμέων.

200 broad, ſurrounded with a Wall about four foot high, almoſt wholly faced with a very thick Cement, and fit to keep Water; it emptied it ſelf through a Canal a foot and a half broad, which came from the Sea, and whoſe Mouth was oppoſite to the Gymnaſium [*a*]. This Baſon is at this day call'd the Dancing-ſpot, or a place proper to dance in; and indeed 'tis fit for nothing but Sailors and Fiſhermen to dance in. The ancient Authors do not ſay poſitively that they uſed to repreſent Naval Battels at *Delos*, yet this Baſon ſeems to have been deſign'd for ſuch-like Exerciſes; but then the Ships muſt have been very ſmall ones: whereas the open Canal between the two *Delos's* ſeems to be an admirable place for ſuch Spectacles in a fair Day, ſince the People of both Iſlands might from the Coaſt behold them with all the convenience in the world; beſides, there was ſpace and depth enough for Gallies and common Ships to act. Be that matter as it will, the Rain-water which had gather'd in the ſaid Baſon was briny and almoſt bitter, whereas that of other Pools of Rain was ſweetiſh; which ſeems to argue that this Baſon was formerly fill'd with Sea-water, whoſe Salt and Slime is in great quantities ſtill remaining.

It is not ſurprizing, that Meſſieurs *Spon* and *Wheeler* took this Baſon for the Moraſs of *Callimachus*; they had ill Guides, and ſaw neither the round Lake we have been deſcribing, nor the Fountain *Inopus*: the diſcovery of this Fountain was owing to our Impatience; for we had not ſeen the Slip of Land where it is, had we gone as far as the little Port: whereas thoſe Gentlemen coming from *Tinos*, paſs'd quite through the grand Canal, and landed at *Scardana*. The Compariſon made by *Herodotus* [*b*]

[*a*] Χοιρίτρα καὶ Χοιρυτρόποις.
[*b*] Lib. 2. c. 170.

of

of the Moraſs which is in *Egypt* at *Sais* near *Minerva*'s Temple with that of *Delos*, appears at firſt ſight to favour their Sentiment, ſince that of *Sais* was incloſed with a very handſom Wall, as well as the Baſon we are ſpeaking of; but that Author's Compariſon ſhould ſeem rather to fall upon the Figure and Largeneſs of the Moraſs of *Delos*, than on its Ornaments.

Going down into this Baſon (now half fill'd up with Earth) we preſently diſcovered a ſquare Pedeſtal, two foot five inches high, and two foot one inch broad, half broken, and only affording part of an Inſcription, which ſpeaks of the Gymnaſiarch *Seleucus* of *Marathon*. It is here underneath reported intire, juſt as Meſſieurs *Spon* and *Wheeler* read it in 1675. the ſide that's croſs'd ſhews what is miſſing; for at preſent there is no finding any more than what remains on the right hand.

As for the Inſcription of *Mithridates Eupator*, mentioned by Meſſieurs *Spon* and *Wheeler*, it has ſince then perhaps been taken away: it is not at all ſurprizing to meet with Statues to thoſe two Princes in this Iſland; to *Mithridates Evergetes*, on account of his Benefactions; to his Son *Eupator*, on account of his Formidableneſs: he cauſed *Delos* to be plunder'd and ſack'd [*a*], under pretext that ſhe had deſerted his Friends the *Athenians* [*b*]. During the Diſorder therefore which his Troops caus'd there,

[*a*] Strab. Rer. Geog. lib. 12.
[*b*] Flor. lib. 3. cap. 5.

the

the Statues of *Mithridates* were ſpared, but no Reſpect at all ſhewn to thoſe of other Princes.

We perceived on the left hand, and in the ſame Baſon, a Relique of another Pedeſtal, in figure cylindrical, half bury'd in the Sand: after we had uncover'd and waſh'd it, we read on it part of an Inſcription ſomewhat maul'd by Time or Accidents, which makes mention of the King *Nicomedes Epiphanes*, and of a Gymnaſiarch who had caus'd a Statue to be erected to him. This Pedeſtal is ſeventeen inches diameter; the Inſcription is as follows.

ΒΑΣΙΛΕΩΣ ΝΙΚΟΜΗΔ..
ΤΟΥ ΕΥΓΟΝΟΥ ΒΑΣΙΛΕΩΣ
ΝΙΚΟΜΕΔΟΥ ΕΠΙΦΑΝΟΥ
....ΚΟΥΡΙΔΗΣ ΔΙΟΣΚΟΡΙΔΟΥ..
ΡΑΜΝΟΥΣΙΟΣ ΓΥΜΝΑΣΙΑΡΧΟ.

It is the ſame *Nicomedes* as put his Father *Pruſias* to death [*a*], and who was ſucceeded by *Nicomedes Philopator* his Son. I bought at *Erzeron* a Silver Medal of *Nicomedes Epiphanes*: the Head is admirable, but the Reverſe was not done by the ſame Hand.

On the right hand of this Baſon, towards the bottom, about fifty paces as you go up a ſmall E-

[*a*] Appian. de Bello Mithrid.

minence

minence (18), there are ſtill ſubſiſting the Fragments of ſome glorious Temple, by what may be gather'd from ſeveral Marble Columns about twenty two inches diameter, half fluted, and half pannel'd, or perhaps fluted at both ends, and cut in ſquare Panes in the Inter-ſpaces; the Flutings (or Channellings) and the Panes are three inches and a half broad. We could only read the word ΔΙΟΝΥΣΙΟΥ on the Remnant of an Altar cylindrical, far bigger than the preceding Pedeſtals, adorn'd with Heads of Oxen, Feſtoons, and Bunches of Grapes: the upper part of this Altar is ſomewhat hollow, and proper to burn Incenſe on; by this we muſt diſtinguiſh Altars from Pedeſtals that ſupported Statues, and which conſequently were quite flat. Theſe Altars are frequent in both *Delos's*; we met with one ſo very fine, I caus'd it to be graved.

Some paces from thence, on one end of a Marble Architrave, is to be read in very fair Characters three inches deep, ΟΝΥΣΙΟΥ ΕΥ, the Remnant of ΔΙΟΝΥΣΙΟΥ ΕΥΤΥΧΟΥ, mentioned by Meſſieurs *Spon* and *Wheeler*; but the latter places it too near the Portico of *Philip* of *Macedon*.

M. *Spon* doubts whether that *Dionyſius Eutyches* was the Son of that famous Tyrant of *Syracuſe*, with whom the *Carthaginians* had ſuch bloody Wars: it is however certain, that the Sirname of Happy ſuits better with his Father, whom *Diodorus Siculus* calls very fortunate [*a*]: contrariwiſe, the Son was the moſt unhappy of all Men; about the end of his Life, he was obliged to keep a School for his Bread. If the Inſcription means the firſt Tyrant of *Syracuſe*, it ſhould ſeem as if that Deſtroyer of Temples had a mind to atone for his Wickedneſs by making Preſents to *Apollo*. Why may not this *Dionyſius* have been one of the Tyrants of *Heraclea*, who

[*a*] Εὐτυχέστατος. Biblioth. Hiſt. lib. 14.

reign'd

reign'd very happily for the ſpace of thirty Years, according to [*a*] *Memnon?* [*b*] *Diodorus Siculus* extends his Reign to thirty two Years, and [*c*] *Athenæus* to thirty three. He better deſerves the name of Happy than *Dionyſius* of *Syracuſe*, who was the Curſe of the Age he lived in.

From this Architrave, verging Sea-ward, you come to the Ruins of part of a Town, along the Coaſt. Two paces from the ſame Architrave you meet with ſome Remains (19) of Lions in Marble much broken, tho' more eaſy to diſcover than thoſe which are on the ſide of *Apollo*'s Temple. The Sieur *Oſtovichi*, one of the moſt ſubſtantial Burghers of *Mycone*, who is every day a hunting at *Delos*, aſſured us that ſome time ago he ſaw five whole ones.

Afterwards are diſcovered the Ruins (20) of a moſt ſtately Building, at the end of an oval Baſon facing the Temple of *Apollo*; an infinite number of Marble Pillars demonſtrate that they were laid out in a Square as broad as the little Diameters of this Baſon: it was perhaps a Portico built by *Dionyſius Eutyches*, whoſe Inſcription we had ſeen; for the Architrave and Altar with that Prince's Name thereon, are juſt by thoſe Ruins: ſome of the Columns are ſtill ſtanding; moſt of them are down and broken to pieces: there are plain ones twenty inches diameter, and others cut in Pannels eighteen inches, both intermixed with huge Pillars of Granate.

From this Portico towards the little Port (14), there is nothing but Marble Columns and Pillars of Granate: theſe Columns are two foot diameter, and their Channellings four inches broad. Theſe

[*a*] Apud Phot. Biblioth. cap. 5.
[*b*] Biblioth. Hiſt. lib. 14. & 20.
[*c*] Deipn. lib. 12. cap. 26.

Wrecks

Wrecks (21) are ſo magnificent, that we took them for Fragments of *Latona*'s Temple [*a*].

They reckon about 240 paces from the oval Baſon to *Apollo*'s Temple (22), the Ruins whereof are ſtill more reſplendent than thoſe of the other Edifices of the Iſland: this Temple, ſo reſpected among the Ancients, ſituated near a hundred paces from the little Port was the Work of all the Powers of *Greece*, who contributed to its Erection and Maintenance. *Plutarch* tells us it contain'd one of the ſeven Wonders of the World [*b*], which was an Altar built with Horns diſpos'd with marvellous Art, without either Glue or Pegs. It is to be feared this Author exaggerates the Beauty of this Piece, as much as the Alcyons Neſts.

The remains of *Apollo*'s Statue (23), are almoſt at the firſt of theſe Ruins, and conſiſt in two pieces; the Back for one, the Belly and Thighs for the other: they have left him neither Head, nor Arms, nor Legs. It was a Coloſſial Statue of one ſingle Block of Marble, the Hair falling about his Shoulders in large rings. The Back is ſix foot broad, but there are no ſigns of any Ornament to be ſeen, nor do the oldeſt Inhabitants of *Mycone* remember they ever ſaw that Figure whole; the Trunk of it is quite naked, and is ten foot from the Haunch to the Knee. The Sculptors of thoſe Times knew better than to place ſo large a Figure at an ordinary diſtance: in all probability it was deſigned for the Frontiſpiece of a Temple, whence it might appear no bigger than the Life; and thereby we may judge of the Heigth of that Edifice. We may alſo conjecture by the Ruins, which are above 300 paces long, that the Frontiſpiece of that Temple fronted

[*a*] Τὸ Λητῶον. Strab. Rer. Geog. lib. 10.
[*b*] De Solert. Animal.

the

the greateſt *Delos*, and that it was covered with a Dome of a great diameter.

Theſe Ruins are at preſent huge pieces of broken Columns, Architraves, Baſes, Chapiters, in diſorderly heaps; among the reſt, is a quarter of a Marble well ſquared out, which doubtleſs ſerved as a Plinth to *Apollo*'s Statue: it is fifteen foot and a half long, ten foot nine inches broad, and two foot three inches thick, with a hole in the middle, as if they had a mind to ſcoop it to make it the lighter. It bears this Inſcription, in very fair Characters.

ΝΑΞΙΟΙ ΑΠΟΛΛΩΝΙ.

Plutarch relates in the Life of *Nicias* [*a*], that that illuſtrious *Athenian* caus'd to be ſet up near the Temple of *Delos* a huge Palm-Tree of Braſs, which he conſecrated to *Apollo*; and that the Winds afterwards threw down this Tree on a Coloſſial Statue rais'd by the Inhabitants of *Naxos*: it is beyond doubt, that this was the Statue of *Apollo* we are ſpeaking of. As for the Inſcription, 'tis certainly of thoſe Times, and ſhews that the Stone which bears it was the Plinth of the Statue; but then we muſt alſo conclude, that this Statue was as yet upon the ground, or that the Palm-Tree which threw it down was on the top of the Temple.

On the Plinth over againſt the Inſcription of the *Naxiots*, you read another in Characters ſo uncouth, that they puzzle the moſt ingenious Men of thoſe Iſlands. M. *Spon* at firſt fancy'd them akin to the ancient *Tuſcan* Letters; but M. *Wheeler* and he, after a thorow Examination, concluded them to be

[*a*] Ὁ δὲ Φοίνιξ ἐκεῖνος ὑπὸ τῶν πνευμάτων ἀποκλασεὶς ἐπέπεσε τῶν Ναξίων ἀνδριάντι τῷ μεγάλῳ καὶ ἀνέτρεψεν. Plut. in Nicia.

vulgar

vulgar *Greek*, tho' they could not interpret them: the following is an exact Copy.

ΟΝΕΡΤΟΜΦΟΕΝΜΧΓΔΙΙΧΣΚΧΙΤΟΣΦΕΙΧΣ

Two of the greateſt Men of this Age [*a*], without being told whence I had this Inſcription, and without once ſeeing each other, without conferring together, explain'd it off hand, and jump'd ſo exactly in their Opinions, that it perfectly ſurpriz'd me. Father *Hardouin* thinks that the firſt four Letters intend ſome proper Names; and Father *Dom Bernard* doubts not but they are ancient *Ionian* Characters, anſwering to the following:

Το λιθο εϛιν ανδριας και το σφελας.

Huic lapidi ineſt ſtatua & ſcabellum, according to Father *Hardouin*: *In lapide ſum* (vel *eſt*) *Statua & Baſis*, according to Father *Bernard* [*b*].

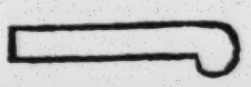
The nobleſt Columns were in the Front [*c*]; cylindrical, but almoſt oval, cut Plat-band before and behind, with the ſides rounded and fluted; their biggeſt Diameter was three foot five inches, and that from one Plat-band (or Liſt) to the other, two foot four inches and a half: the Plat-bands were one foot five inches broad, and the Flutings near four inches. Theſe Columns were, in ſeveral Lays, poſited one on another, and pieced together by three Keys, whereof thoſe on the ſides were ſquare and entered into holes two inches diameter; that in the middle went into an Opening half a foot

[*a*] *Father* Bernard de Montfaucon *of the Congregation of St.* Maur, *and Father* Hardouin *of the Society of Jeſus.*

[*b*] Palæog. gr. lib. 2. cap. 1. [*c*] Πρόναος.

long,

long, an inch broad, about ſeven inches deep, with a ſort of cylindrical Nut, as appears by the Figure annexed. Among theſe noble Columns, there were likewiſe ſome round and fluted, two foot two inches diameter.



This Temple was embelliſhed with Variety of Statues, and innumerable Altars: moſt of thoſe now in being are three foot within two inches diameter, and two foot two inches high; but their Ornaments have quite loſt their Beauty. There is but one *Corinthian* Chapiter amongſt a world of Marble Studs, ſuch as we ſet at a Street's-end to keep off Carriages.

The frightful Heap of Marble Ruins ſeems to indicate the Situation of ſome conſiderable Dome, ſupported by Columns of a ſingular Order, each Lay being faſtened in its Centre with Keys of Copper, ſquare, three inches diameter: the Lays are commonly three foot ſave two inches broad, two foot eight inches deep; ſome of theſe are cut in Panes, others fluted very prettily,

The Chapiters of theſe Columns were very extraordinary; their Abacus is three foot five inches diameter, three inches deep: the Timpanum is nine inches deep, and is a ſort of Quarter-round, the Boſs (or Relievo) whereof leſſening like a Pear, falls on a Faſcia two inches deep, with three Fillets, beneath which begin the Flutings; the Plane of the Chapiters which bear on the Shank of the Columns is two foot diameter.

Hard by the Ruins of the Temple, you ſee four huge pieces of Marble (24), ſo miſ-ſhapen, no body would take them to be Lions, had not Tradition authorized them for ſuch. There are likewiſe two broken Termini, (or Bounder-Gods;) one has the Head of a Horſe, the other that of an Ox: theſe Heads are ſadly batter'd, nor do the Termini themſelves ſeem to have been more than moderately

moderately beautiful; yet they put us in mind of the Hippodrom, or Running-place for Horſes. The *Athenians* ſettled ſuch kind of Exerciſes in this place [*a*]; the Inſcriptions are all very much injured by Time.

We next viſited the Portico of *Philip* King of *Macedon* (25), within about fifty paces of the Temple-Ruins; this Portico conſiſts of Columns and Architraves truly magnificent, and becoming the Grandeur of a mighty Prince: we obſerved two ſorts of Marble Pillars; the pieces of the bigger kind are twelve or thirteen foot long, half fluted and half pannell'd, five inches five lines broad, and are in the ſame poſition with thoſe of the Frontiſpiece of the Temple, but they are no more than two foot diameter from one Plat-band to another; the Plat-bands are ſeven inches two lines broad; the Flutings of the ſides are two inches and a half broad: the largeſt Diameter of theſe Columns is two foot four inches.

Among the Architraves there are three lying pretty near each other, with *Philip* of *Macedon*'s Inſcription: each Architrave is ten foot in length, two foot and a half in thickneſs, one foot eight inches deep. On one of theſe pieces is graved in Characters ſeven inches in heigth,

ΦΙΛΙΠΠ.
ΒΑΣΙΛΕΩΣ, on the other:
ΜΑΚΕΔΟΝΩΝ, on the third.

Theſe Architraves have eſcaped breaking and carrying away, being inchaſed into the top of the Columns with two huge holes ſquare and deep: theſe Columns had been very carefully choſen, and mark'd in the

[*a*] Πρὶν δὴ οἱ Αθηναῖοι τότε τὸν ἀγῶνα ἐποίησαν καὶ ἱπποδρομίας ὁ πρότερον οὐκ ἦν. Thucyd. lib. 3.

Quarry with an ο and a β on their diameters; ſignifying, as I ſuppoſe, ὁ βασιλευς, the King.

From this Portico, about 300 paces on the left, you ſee (26) on the ſlope of a little Hill the Remains of a beautiful Marble Theatre: the ſpace between theſe two Buildings is full of nothing but Ruins of Houſes built either with Brick or Stone of the Country. In all appearance, this part of the Town was the beſt peopled, on account of the Temple. Theſe Heaps of Rubbiſh contain ſome Pillars of Granate; and cloſe by the Theatre there are ſome of Marble fluted, which doubtleſs belong to ſome Temple.

The Opening of the Theatre faces the South-Weſt; it was all of Marble cut different ways: there are few ſquare pieces, moſt of them are ſlanting and with various Angles, as if they had a mind to huſband them, by not diminiſhing them more than needs muſt, and ſo would not cut them ſquare; ſome are cut diamond-faſhion. The Diameter of the Theatre, including the Steps, is 250 foot, and 500 in compaſs: the left Angle of this Edifice was ſupported by a ſort of Tower (27) about nineteen foot thick and thirty long. The Hill in this place falls off, whereas on the right it helps to ſupport the Theatre. Ten or twelve paces from the Wall there was a large Edifice (28), among whoſe Ruins there is ſtill a Cellar or Receptacle for Rain-water, with a *Moſaick* Pavement about the edges.

Forty paces from the Opening of the Theatre (29) even with the ground, there is a ſquare Spot a hundred paces long, twenty three foot wide, and of a conſiderable depth, parting in nine ſeparate Lodges. M. *Spon* ſuſpects them to have been Receptacles for Water, becauſe of a Canal which ſeems to have ſerved as a Feeder to one of theſe Lodges: but it is more likely their uſe was to keep Lions and other Beaſts for the publick Spectacles; the

the Canal ſupplying them with Water to drink. Theſe Lodges were not arch'd over, but covered with huge pieces of Granate cut like Beams, with proper Openings to enlighten the place, and let the Beaſts paſs to and fro. From theſe Lodges to the Sea, they reckon 345 paces; ſo that the Theatre could not be above 380 paces from the Sea.

From the Theatre we went to an ancient Gate (33) of the City, on the Declivity of Mount *Cynthus* (32). In the way you ſee three Columns of Granate (30) on the ſame Line, beſides, a great many others tumbled down: near the foot of the Mountain there are Remains of a Temple (31), as may be ſuppoſed from the nine Pillars of Marble diſpos'd in a round, three ſtanding upright, and ſix fallen to the ground: rumaging the Rabbit-holes, they lately diſcovered under theſe Columns moſt beautiful Cellars. The Pavement of the Temple was *Moſaick*.

Mount [*a*] *Cynthus* (32), whence *Apollo* was called *Cynthian*, is an ugly Hill, croſſing almoſt the whole Iſland obliquely: this Mountain properly ſpeaking is nothing but a Block of Granate of the ordinary ſort, common in *Europe*; that is to ſay, a ſort of greyiſh Marble, naturally made up of little bits of blackiſh Talc, glittering like Glaſs: I have ſome pieces with bits of Talc as thick as one's Thumb. There is ſcarce an Iſland in the *Archipelago*, but what abounds with this Granate [*b*], and the *Romans* uſed to fetch great quantities of it from the Iſland *Elba* on the Coaſt of *Tuſcany*. M. *Felibien* ſays [*c*], the Pillars of the *Pantheon* were made thereof; but Father *Montfaucon*, who made ſuch fine obſervations in *Italy*, gives us to underſtand,

[*a*] Ὄρος ὁ Κύνθος, Aſſurgit Cyntho Monte. *Plin. Hiſt. Nat. lib.* 4. *cap.* 12.

[*b*] Granitus ex Æthalia.

[*c*] Diar. Ital. cap. 12.

that of the ſixteen Pillars of the Portico of that Church, part is of *Egyptian* Granate, taken, *Suetonius* ſays, out of the Quarries of *Thebais*; and that Granate is incomparably beyond the *European*: I have ſeen Pillars of it at *Conſtantinople*, of a yellow-dun, with here and there a ſpot of the colour of Steel. The Emperor *Heliogabalus*, as *Lampridius* informs us, deſign'd to have his Statue placed on a Column of Granate, to have been carv'd like that of *Trajan*, but they could not find a piece long enough in the Quarries of *Upper Egypt*.

In *Lower Normandy* there are Quarries of ordinary Granate on the ſide of *Granville*; and I have been told by M. *Simon* of the Royal Academy of Sciences, who let me have ſome pieces in 1704, that it was daily uſed in that Country for Door-caſes and Chimney-pieces. Theſe Quarries muſt reach a great way, ſince M. *Gaudron* of St. *Malo* ſent me ſeveral Sea-plants naturally ſticking to pieces of Granate. Father *Truchet* being employed by the King to render the *Dordogne* navigable, diſcovered the fineſt Granate in the world among the Sources of that River.

The Columns, which vulgarly paſs for melted Stone, are of this common Granate: thoſe of St. *Saviour* at *Aix* in *Provence*, at *Orange* in the Market, at *Lyons* in the Abbey of *Ainay*, are of the ſame ſort of matter; and we may aſſure our ſelves, that all Stones, of whatever kind calcine in the Fire inſtead of melting.

The Inhabitants of the Iſlands about *Delos* call Mount *Cynthus* by the name of *Caſtro*; and tho' it is hardly ſo high as Mount *Valerian* near *Paris* [*a*], *Strabo* makes it a very conſiderable Mountain. From the Ruins of the Town at an old Gate, you go up

[*a*] Ὑπέρκειται δὲ τῆς πόλεως ὄρος ὑψηλὸν ὁ Κύνθος καὶ τραχύ. *Rer. Geog. lib.* 10.

a pair of Stairs cut in that Rock: this Gate (33) is a ſort of Corps-de-garde, which has very much the air of the primitive Times; it is not above ſix paces long, five broad: the top, which a Man on tip-toe can hardly touch with his hand, is covered with pieces of Granate, flat like Planks, but very thick, nine foot long, poſited in a ſharp-riſing manner. From this Corps-de-garde you go up to the top of a little Hill by means of a Marble Stair-caſe, moſt of whoſe Steps have been taken away, and carry'd to *Mycone* to make Window-caſes of. On the top of the Mountain runs a ſmall Eſplanade [*a*], where are ſtill to be ſeen the Remains of a Citadel that commanded the whole Iſland; the Foundations thereof are very thick, rectangular: this contain'd ſome ſtately Edifice, Temple, or Portico; you ſee likewiſe *Moſaick* Pavements, Columns, and very fine Marble Monuments.

The Town reach'd no farther than the top of Mount *Cynthus*, extending to Port *Fourni* (35); and in its compaſs was the Theatre, as is demonſtrable from an Inſcription now in St. *Mark*'s Library at *Venice:* Father *Montfaucon* [*b*] has tranſcribed it with more Care and Correctneſs than *Gruterus* did [*c*]. It tells, that among the Regulations introduced under *Ariſtechmus*, in favour of the *Athenian* Inhabitants of *Delos*, they ſhould be honour'd with a Crown of Gold when they ſolemniz'd *Minerva*'s Feſtival [*d*], and that Proclamation thereof ſhould be made on the Theatre ſituate in the City.

ΤΟ ΤΕ ΠΡΩΤΟΝ ΠΑΝΑΘΗΝΑΙΟΙΣ ΕΠΟΙΗΣΕΝ ΤΟΝ ΔΗΜΟΝ ΤΟΝ ΑΘΗΝΑΙΩΝ ΤΩΝ ΕΝ ΔΗΛΩ ΤΙΜΗΘΗΝΑΙ ΧΡΥΣΩΙ ΣΤΕΦΑΝΩΙ ΑΝΑΓΟΡΕΥΜΕΝΩΙ ΕΝ ΤΩΙ ΕΝ ΑΣΤΕΙ ΘΕΑΤΡΩΙ, &c.

[*a*] Ακροπόλις. [*b*] Diar. Ital. c. 3. [*c*] Pag. 405.
[*d*] Panathenæa, Παναθήναια, Minervalia.

This Town ran on from Port *Fourni* beyond the little Port (14), as far as the Calanque of *Scardana* (13), taking in *Philip* of *Macedon*'s Portico (25), the Temple of *Apollo* (22), the Portico of *Dionyſius Eutyches* (20), the oval Baſon (17), and the Gymnaſium (15). The Sea ſerved as a Rampart to that Quarter of the Town, and all the fine Edifices ſtood to open view. From *Scardana* it ſpread to the neighbouring Hill (10), and joined *New Athens*; afterwards it croſſed the Iſland as far as the Coaſt oppoſite to *Mycone*, and concluded at the Iſthmus of the Tongue of Land (1) at the North-Eaſt: it did not ſtretch far eaſtward, becauſe of a very rugged Rock thereabouts; and it is ſomewhat ſtrange, that the *Greeks*, who were of an enterprizing Spirit, did not level theſe Inequalities. The Town, in ſhort, took up the only Plain that was in the Iſland: and this is the Situation *Strabo* gives it [*a*].

At the foot of Mount *Cynthus* we were ſhewn a ſmall Lodge, where lived ſome Years ago an Aſcetick [*b*], as the *Greeks* call 'em: his Name was *Maximus*, he was a Caloyer of *Monte-Santo*, and he returned thither to confine himſelf in a diſmal Solitude, far from any new Object to diſturb his Repoſe; for the *Myconiots*, who go daily to *Delos* to cut Wood, to fiſh, or to hunt, gave him too frequent Diſtractions. He dwelt ſome time at *Stapodia*, a baſe Rock beyond *Mycone*; but he was fain to quit it, on account of the Scarcity of Water to drink. This humble zealous Recluſe was going to *Salonica*, to preach publickly againſt the *Mahometan* Religion, and thereby merit Martyrdom; but his Ghoſtly Father diſſuaded him from it, repreſenting to him, that the *Turks* would doubtleſs wreak their Rage upon the other Caloyers, that were leſs in love with being impaled than he was.

[*a*] Rer. Geog. lib. 10. [*b*] Ασκήτης.

His

His Lodge or Hermitage at *Delos* was not far from the Ciſtern (34), which was ſo refreſhing to Meſſieurs *Spon* and *Wheeler*, placed on the Summit of the Mountain, over againſt the great *Rematiari*: this Ciſtern, or Receptacle of Water, ſeems to have belonged to ſome conſiderable Houſe: the Arch-work of it is admirable.

After we had fetched a compaſs round Mount *Cynthus*, we ſet forward on the Road to Port *Fourni* (35), and left towards the South ſome other leſſer Hills, diverſified with thoſe Valleys which *Euripides* [*a*] calls fertile: at preſent they are far from being ſo; accordingly the People leave 'em unmanured, whereas thoſe of the Iſle *Rhenia* are duly cultivated. On our way to the Port we diſcovered ſome Marble Pillars (36), which looked as if they belonged to a Temple: we ſaw ſome of Granate Stone ready formed, but never uſed; as alſo huge unwieldy Blocks of the ſame Stone, which were doubtleſs intended for conſiderable Works: the Granate therefore was drawn not only from Mount *Cynthus*, but likewiſe from the neighbouring Hills, between the Weſt and the South.

Port *Fourni*, the Entrance whereof is between the South and South-Weſt, looks to the South Point of the great *Rematiari*; but it is fit for nothing but ſmall Veſſels. Along the Coaſt, you ſee, in the very Water, Remnants of ancient Foundations; ſo that Port *Fourni*, likewiſe called the great Port, was at one of the Extremities of the Town: there are above ſixty Pillars of Granate (37) on this Coaſt, moſt of 'em ſtill ſtanding; the Remnants, belike, of ſome Warehouſes for Merchandize: the Ancients not being wont to uſe Wood in their Buildings, theſe Pillars of Stone ſerved inſtead of wooden Poſts, and the Architrave over 'em formed the Door-caſe of

[*a*] Δηλίας ἐν καρποφόροις γηλίοις. Iphig.

their Shops. On the right (38) a little higher than theſe Pillars, you ſee ſome Columns of Granate poſited in the ſame line, as if they had been the Ruins of ſome Portico.

The [*a*] little Port (14) was likewiſe ſet round with Buildings. Wherever they dig, they find *Moſaick* Pavements, compoſed of ſmall Cubes of black and white Marble, fixed in a Lay of Mortar a Foot thick. The North Wind does not in the leaſt affect the Saicks in this Port; for it has two Elbows, one to the right, the other to the left: that on the right, towards the Point of the little *Rematiari*, has a Quickſand or Shelf made by the Drift of Sand and Gravel.

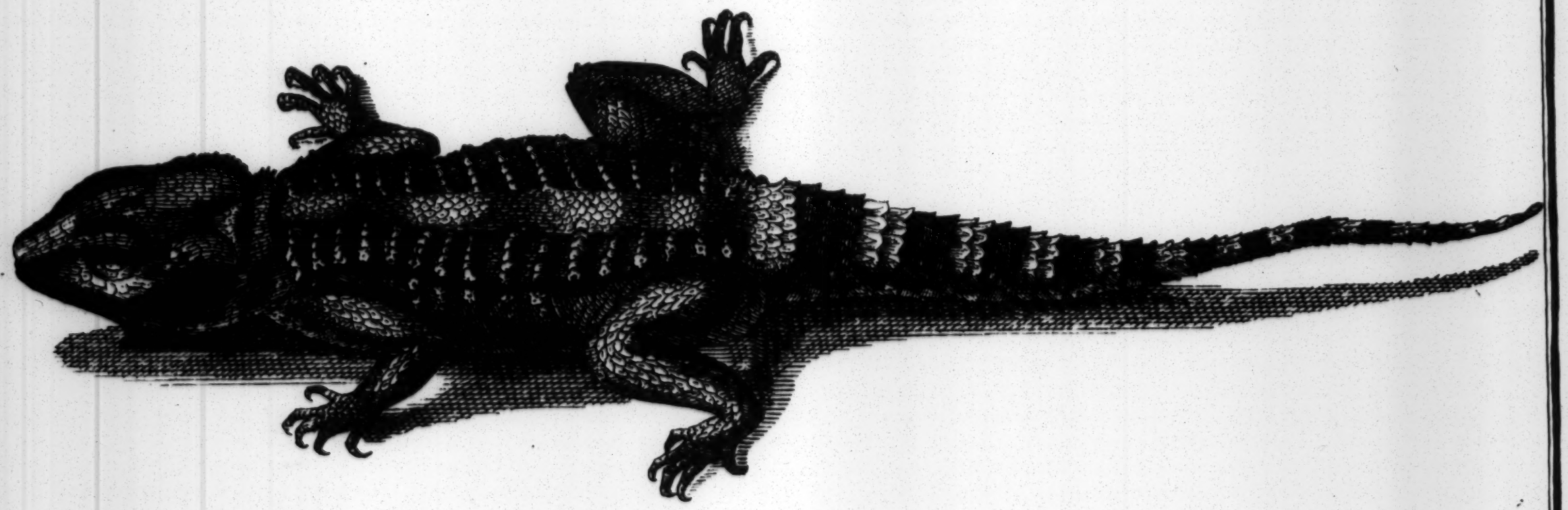
In the Beginning of the Year 1701, there was nothing to be ſeen all about Mount *Cynthus* but ſmall Gutters of Water; the biggeſt of 'em ran from the South-Eaſt to the South, and formed a kind of Lake, which diſcharging itſelf at the Foot of the Mountain, diſappeared amidſt the Ruins of the Marble Temple (31). Toward the End of *January* all theſe Gutters were dry, and nothing but a Mire (or Pool of ſtanding Water) remain'd: ſo that it is not probable that the River *Inopus*, which *Strabo* places in this Iſland, was in any Part hereabouts. *Pliny* more juſtly calls by this Name the Fountain (3), which is below the Head-land (1), where we landed. We made ſuch diligent Perquiſition in this Iſland the four Voyages we made thither, that we may affirm there's no running Water there.

As for the Stone employed in all theſe large Edifices in *Delos*, we obſerved none but white Marble, Granate, reddiſh Shards, and Bricks: we ſaw but one Quarry of red and white Jaſper, like that of *Languedoc*. The greateſt Part of the white Marble is thought to come from *Paros* and *Tenos*, where are

[*a*] Λιμηνας καὶ Λιμένων.

ſpacious

Lizard call'd Kosso ϱ dilos.



ſpacious Quarries towards the Coaſt that faces the Iſle of *Andros*; that of *Naxos* is likewiſe full of white Marble: as for Granate, *Delos* and *Mycone* are not without it.

'Twere needleſs here to recite the different Names which were formerly given to the Iſle of *Delos*; that of *Lagia* [*a*], for inſtance, does not at all befit it: there being no Hares now in this Iſland, but great Store of Rabbits magnificently lodged in Marble; generally theſe two Sorts of Creatures deſtroy each other, and cannot live together. The Abundance of Quails occaſioned the two *Delos's* to be named *Ortygia*; but this Name would more properly be given to all the Iſlands of the *Archipelago*, ſince in certain Seaſons of the Year all Parts of 'em are covered with thoſe Birds. The Scholiaſt [*a*] of *Apollonius* pretends, that *Delos* was named *Ortygia* from a Siſter of *Latona*, and that *Delos* was the firſt Name of the Iſland: in all probability this Name was given it by the Inhabitants of the neighbouring Iſlands, at the Time of the Inundation, cauſed by the overflowing of the *Euxine* into the *Archipelago*. This Iſland, which had been overwhelmed with the Waters, appeared again, and once more manifeſted itſelf, as its Name imports.

There are at preſent no Partridges in *Delos*, but a World of Woodcocks: we ſaw ſome Vipers and Land-Crocodiles, or beautiful Lizzards, nine or ten Inches long, exactly reſembling the common Crocodiles; their Skin, which is greyiſh, is beſet with ſmall pointed Riſings in ſome Places, and as it were ſcaly: they are a harmleſs Creature, and the Children brought us a great many, which they had taken at *Mycone* in the Holes of the Walls. Field Mice are alſo frequent in *Delos*, where they live on nothing but young Rabbits: the beſt Parts of the Iſland be-

[*a*] Λαγία. [*b*] In ver. 1129. lib. 1. Argonaut.

ing

ing covered with the Ruins and Rubbiſh of Marble, are by no means fit for Culture of any Sort.

All the Maſons of the adjoining Iſlands reſort hither as to a Quarry, to make Choice of ſuch Pieces they beſt like: they will break to Pieces a fine Column, to make Steps to a Stair-caſe, Jambs for Windows or Doors; they will carry away a Pedeſtal to turn into a Mortar or the like. Both *Turks*, *Greeks*, and *Latins*, come and make what Havock they pleaſe; and what is very odd, the People of *Mycone* pay but ten Crowns Land-Tax to the Grand Signior, for poſſeſſing an Iſland which was the Repoſitory of the publick Treaſure of *Greece*, the then richeſt Country of *Europe*.

The Situation of Mount *Cynthus* tempted us to make a Geographical Station on it.

The Citadel of *Tinos* ſtands to the North-North-Weſt.

Mycone North-Eaſt, and Cape *Alogomandra* Eaſt-North-Eaſt.

Praſoniſi between the Eaſt and Eaſt-South-Eaſt.

Stapodia Eaſt.

The great *Delos* Weſt.

Syra Weſt.

Joura Weſt-North-Weſt.

Siphanto South-Weſt.

Serpho between the South-Weſt and Weſt-South-Weſt.

Serpho-Poula Weſt-South-Weſt.

Antiparos South-South-Weſt.

Paros between the South and South-South-Weſt.

Sikino between the South-Eaſt and Eaſt-South-Eaſt.

Naxia between the South-South-Eaſt and South-Eaſt.

Amorgos between the South-Eaſt and Eaſt-South-Eaſt.

From the leſſer *Delos* we went over to the greater the 25th of *October* 1700, by the Canal which ſeparates theſe two Iſlands, and which is not above [*a*] five hundred Paces broad, according as *Strabo* has determined it. This Author, *Herodotus*, and *Stephens* the Geographer, call the greater *Delos* by the Name of *Rhenia* [*b*]: it is eighteen Miles about, and is as it were divided into two Parts.

Polycrates, Tyrant of *Samos*, Contemporary with *Cambyſes*, made himſelf Maſter of this Iſland [*c*]; and as a Token of his conſecrating it to *Delian Apollo*, he faſtened a Chain to it from the Iſle of *Delos*. *Datis*, General of the *Perſians*, declining, out of reſpect, to land at *Delos* [*d*], went aſhore at *Rhenia*; where, being informed that the Inhabitants of *Delos* were fled to *Tinos*, to avoid the Fury of his Troops, he diſpelled their Fears, by proteſting to them, that according to his Prince's Commands, and his own Intentions, he would never permit any ill Treatment of a Country ſo reverable for the Birth of *Apollo* and *Diana*: and he confirmed his good Intentions by a Preſent of three hundred Pound of Frankincenſe to burn on their Altars.

The greater *Delos* is no longer inhabited; its Mountains are none of the higheſt, abounding with excellent Paſturage; its Soil is proper for Corn and Wine. The Inhabitants of *Mycone*, who are diligent in the Culture of it, breed there Horſes, Beeves, Sheep, and Goats: but in regard they are often viſited by the Corſairs, who come thither for Quarters of Refreſhment, the *Myconiots* tranſport their Flocks back into their own Iſland. They pay the Grand Signior but twenty Crowns to the Land-Tax for the greater *Delos*.

[*a*] IV Stadia. [*b*] PHNEIA. Strab. lib. 10. PHNAIH. Herod. lib. 6. PHNH, PHNIΣ, PHNAIA, Steph. Rhene, Artemis, Celaduſſa. *Plin. Hiſt. Nat. lib.* 12. *cap.* 4. Thucyd. lib. 1. & lib. 3.

[*c*] Herod. lib. 6.

Over

Over againſt the great *Rematiari*, at the Foot of a little Hill (1), where the Corſairs place their Centry, are the Ruins of a large Town, which run along the Sea-ſide to the Point of *Glaropoda* [*a*]: this Name ſeems to be of great Antiquity; for we read in *Callimachus* [*b*], that *Delos* had Plenty of theſe Sort of Birds called Cormorants or Gabians.

The large Pillars of aſh-coloured Marble, and ſome Pieces of fluted Columns ſcattered on the Top of this Hill, declare there had been ſome ſtately Temple: we immediately fixed our Eyes on the moſt remarkable Column; though broke, it is fourteen Foot long, and two Diameter: nothing is to be ſeen all round but Baſes of Marble; there remains indeed but one ſingle *Corinthian* Chapiter. The Town faced that of *Delos*, and began below the Temple, as may be judged from the Ruins: part of this Town was deſigned for the Burying-place of the *Delians*; and in that Purification of *Delos*, which was made under the Archon *Euthydemus*, all the Urns of the Dead were carried thither: we ſhall enlarge on this Purification by and by.

Going down to the great *Rematiari*, you ſee nothing but Marble Tomb-ſtones, among Heaps of broken Columns: there is a noble one, though without Inſcription, ending like a Dome, flat at Top, adorned with Foliage. The Coverture of moſt of the reſt is like a Cradle, a little Sloping on each Side, and on which are cut in Relievo Plates of Marble faſtened by ſmall Ribs: the Ridge of theſe Covertures bears a Sort of a ſmall Trough as in the Figure. We at firſt fancied the Uſe of it was to

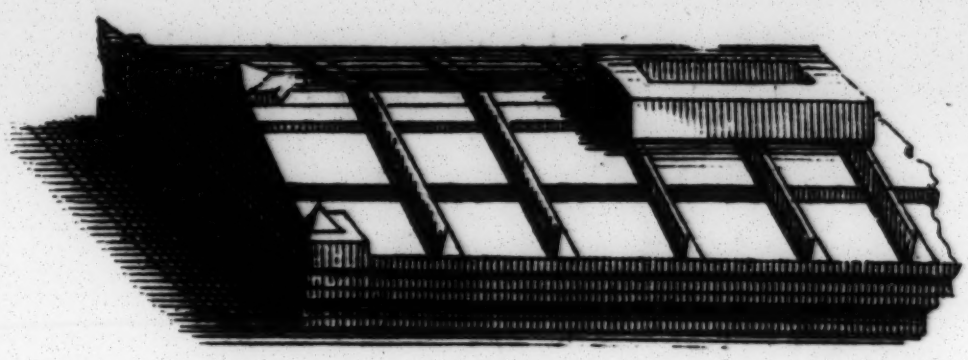
[*a*] *Foot of a* Gabian.

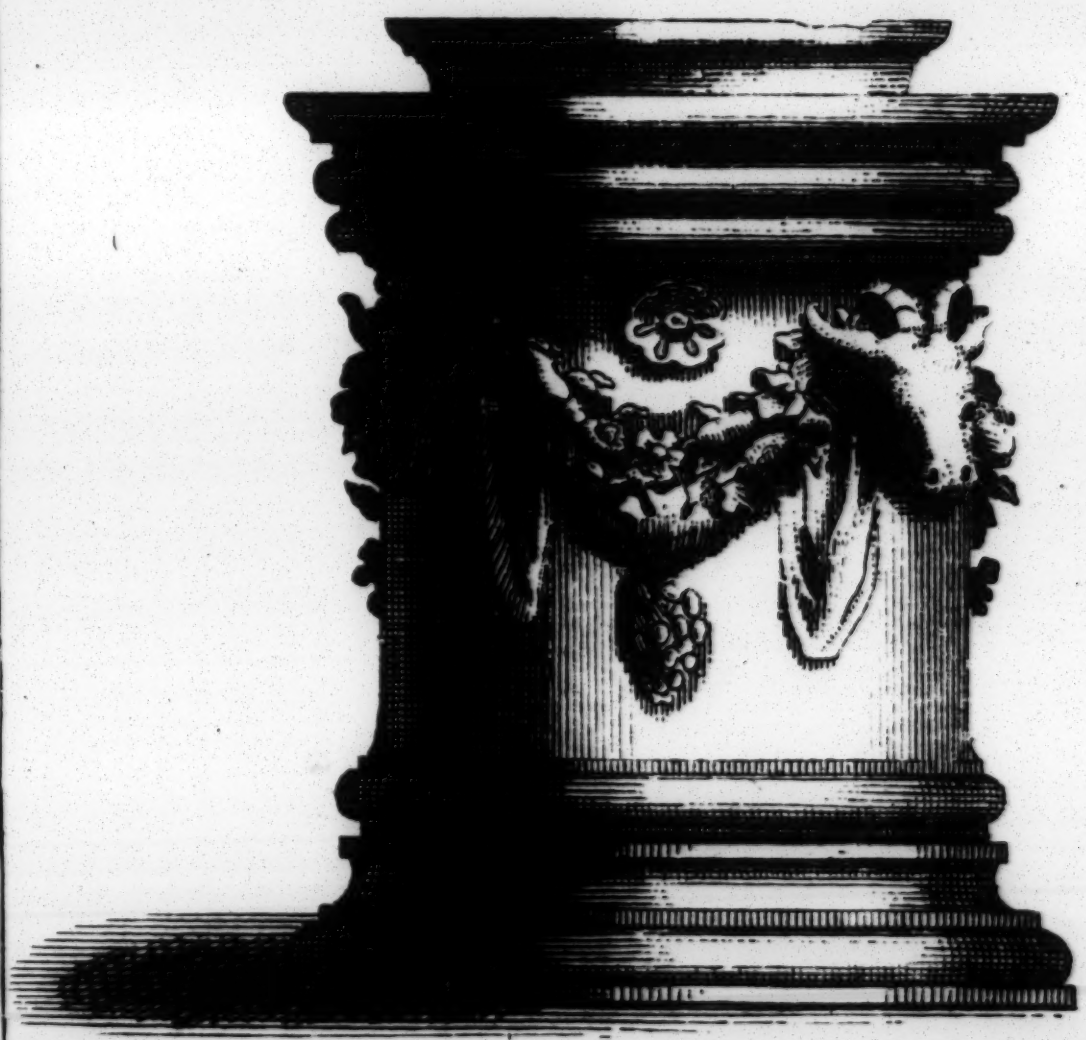
Γλαῦος, *in vulgar* Greek *ſignifies a Bird called a* Gabian *in* Provence; *it is ſcarce any thing but Feathers, though it looks to be as big as a Turky-Cock in flying.*

[*b*] Αἰθυίης κὴ μᾶλλον ἐπίδρομος ἠέπερ ἵπποις. Callim. Hymn. in Delum, verſ. 12.

preſerve

An Ancient Tombstone still to be seen in ỹ greater Delos.





An Altar of Bacchus in the little Delos.

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preſerve Water for the Birds to drink; but there's no need of ſuch a Precaution in a Country where it but ſeldom rains: it is more likely, this Trough was to receive the Libations; for *Athenæus* [*a*] obſerves, that Libations were made on the Tomb-ſtones. The following Epitaph is on one of theſe Tomb-ſtones; by the Stile it is exceeding ancient.

ΠΑΩΤΙΑ ΛΥΛΟΥ

ΤΥΝΗΧΡΗΣΤΗ ΧΑΙΡΕ.

To our great Surprize, we counted above ſixſcore Altars on our Way to *Glaropoda*, amidſt the Ruins of Houſes, which to this very Day look ſtately: they were not the Hoſpitals nor Country-Houſes of the *Delians*, as we at firſt believed. By the vaſt Multitude of Marble Fragments, the Town muſt have been very populous, and accordingly it is called a Metropolis on the Reverſe of a Medal of *Alexander Severus* [*b*]; this Reverſe repreſents a *Pallas* with a Buckler in her Right Hand, and a Spear in her Left. There is in the King's Cabinet a Medal of this Iſland, with the Head of *Maximus* [*c*]; on the Reverſe is a Goddeſs clad in a plain Tunick, ſhe bears Victory in her Right Hand, and a Spear reverſed in her Left. 'Tis ſtrange, that *Strabo*, otherwiſe very exact, and who has not omitted the Tombs of the Iſland of *Rhenia*, ſhould call it a little deſert Iſland [*d*].

As for its Magnitude, it is three Times bigger than *Delos*, nor was it much inferior in Magnificence, if we may gueſs by its Monuments of Antiquity: moſt of the Altars are cylindrical, adorned with

[*a*] Deipn. lib. 12.
[*b*] ΡΗΝΙΩΝ ΜΗΤΡΟΠΟΛΙC. Golt. Theſ.
[*c*] ΡΗΝΙΩΝ.
[*d*] Ῥήνεια δὲ ἔρημον νησίδιον ἐστιν, &c. Rer. Geog. lib. 10.

Feſtoons

Feſtoons with Heads of Oxen or Rams; theſe Altars are moſt commonly three Foot and a half high, and three Foot ſave two Inches diameter: that which I have cauſed to be graved, was perhaps dedicated to *Bacchus*, as is probable from the Bunch of Grapes hanging below the Feſtoons. There are no Statues left among theſe old Marble Monuments; they were too near the Sea, and conſequently too liable to be ſhipped off. To conclude, it is not likely this Town was built after *Strabo*'s Death; for, according to him, the little *Delos* rather run to Decay, than grew more flouriſhing, after *Auguſtus*'s Reign; and the Iſland *Rhenia* had nothing to ſupport itſelf, but the Commerce of this little Iſland.

The Point of *Glaropoda*, where the Town concluded, was bounded by ſome magnificent Edifice, built in a round Figure, and adorned with Columns and Architraves of Marble. Port *Colonne*, ſituate on another Point over-againſt *Glaropoda*, ſhews likewiſe, that it was bordered with magnificent Buildings, which they are every Day demoliſhing, for ſome vile Uſe or other. We obſerved there a Croſs of *Jeruſalem*, and we were told, that the Stones were carried away to *Mycone*, where were ſeveral of theſe Croſſes well carved.

Theſe Croſſes left us no room to doubt that this was a Fort of the Knights of St. *John*. *Cantacuzenus* reports [*a*], that the Emperor ordered the Building of a Fortreſs in the Iſle of *Scio*, to cover it from the Inſults of their Neighbours, and eſpecially the Hoſpitlers of *Delos*: on which *Pontanus* obſerves, that at that Time the Knights of *Rhodes* were in poſſeſſion of *Delos* [*b*], invited thither, doubtleſs, by the Conveniency of its Harbours. The *Mahometans* be-

[*a*] Καὶ μάλιστα τὸς ἐκ Δήλε Σπιταλίωτας. Hiſt. lib. 4.

[*b*] Delum tunc obtinebant genus religioſorum ſub Hyginio Pontifice natum, qui Rhodii & Melitenſes appellati ſunt. *Pontan. ad cap.* 11. *lib.* 2. *Hiſt. Cantacuz.*

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gan to infeſt all the *Archipelago*, and the Knights found *Delos* to be of great Uſe to 'em againſt thoſe Pirates: the Knights favoured the Deſigns of the *Genoeſe*, and ſupplied *Dominick Catanea* with five Gallies to go and ſeize *Leſbos*, as will be ſhewn hereafter.

Beyond *Glaropoda*, the Iſland is hollowed like a Half-moon, at the farther End whereof is a narrow Piece of Land which joins the two Parts, and is not above fifty Paces broad; in time the Waves may chance to carry it away, and then the great *Delos* will be divided into two Iſlands. The beſt Port of *Rhenia* is called the Maſtick-Port [*a*], from the Abundance of Maſtick-Trees that grow about it.

I am, &c.

[*a*] *Port of* Skinos.

The End of the Firſt Volume.

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